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POETRY.

For the Churchman.

ADDRESSED TO THOSE WHO JOIN IN THE HOLY COMMUNION AFTER CONFIRMATION.

The servant of the LORD
Now calls on you to come,
To listen to the Saviour's word,
And make his Church your home.

But come not unprepared
Unto this solemn feast;
None shall receive the great reward
Except the worthy guest.

None, without holiness
May join the courts above,
None can obtain that heavenly bliss
Without CHRIST's saving love.

Look to his cross alone,
And view him bleeding there;
That blood can for your sin atone,
And save you from despair.

Trust in his promise then,
Almighty is his power;
His help was never found in vain,
In the most trying hour.

And love his holy word,
'T is there true wisdom shines,
There does his Spirit still record
His great, his bless'd designs.

Let humble, fervent prayer
Each day ascend to heaven;
Pray that to you and *all* who hear
"Like precious faith" be given.

D. R.

From the Protestant Episcopalian.

COUNTRY CHURCHYARD EPITAPHS.

Yet e'en these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.

Their names, their years, spelt by the unlettered muse,
The place of fame and elegy supply,
And many a holy text around she strews,
That teach the rustic moralist to die.

Gray's Elegy.

I know of nothing better adapted to elevate the thoughts of man above the follies and vain pursuits of the world, than the simple lessons of morality and virtue to be found in a country churchyard; and there are few things that convey a sterner lesson to him who forgets his Maker in the pursuits of worldly grandeur and honors, than the crude memorials eked out by the "unlettered muse," and engraven upon the frail stone that marks, for a season, the place of the final repose of suffering mortality.

A visit to a country churchyard rarely fails to produce a salutary influence on the mind, however worn by the anxieties of business or depressed by sorrows or misfortune. It reminds us that there will soon be an end of all our cares, and of all our woes; that we, too, must lie down in the dust. It reminds us most forcibly that we must DIE! It tells us, with mournful impressiveness, that "in the midst of life we are in death;" that "man who is born of a woman hath but a short time to live. He cometh up and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay." Those narrow abodes, those grassy hillocks, are tenanted by forms once instinct with life, possessing like passions with ourselves. Where, and what are they now? Their hopes, their fears, their warm aspirations, their generous affections, their resentments, their griefs, and their troubles,—all are hushed, forgotten, and have left no trace of their brief, short-sighted, and fleeting existence! The places that knew them once perhaps already know them no more. They are among the measureless stores of the forgotten things of the past. Vain, careless, infatuated man! behold thy destiny!

"Earth, that nourish'd thee, shall claim
Thy growth, to be resolved to earth again;
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix for ever with the elements,
To be a brother to the insensible rock,
And to the sluggish clod which the rude swain
Turns with his share, and treads upon."

A few generations and our memories will have faded from the earth. Time, which has been eloquently styled the "beautifier of the dead," will soon sweep our very names into oblivion, and if hereafter some casual circumstance should perchance reveal our mouldering frames, it will be only "to point a moral, or adorn a tale."

Around us are the habitations of the dead.—All ages and all ranks—from the beautiful infant fresh from the hand of its Creator, too pure to breathe the pestilential air of life, to the hoary patriarch of threescore years and ten,—sleep side by side within the grave.

"The hopeful and the hopeless, first and last,
The earliest summoned and the longest spared,
Are here deposited with tribute paid,
Various, but unto each some tribute paid."

The statesman, whose mighty grasp of mind could control the destinies of nations, and lead them, in glittering magnificence, to the goal of earthly power and greatness,—the veteran soldier, whose energy of soul led to the achievement of "deeds of high emprize," and gave to his country a name among the nations of the earth,—the orator, whose splendid appeals of impassioned and heart-stirring eloquence inspired and stimulated both in their march to fame,—and gentle woman, whose compassionate spirit would shrink from all that prompts a sigh of sorrow,—all are crowded here into this narrow receptacle for the cast off dust of evanescent mortality, and

—— —— "the golden sun,
The planets, all the infinite hosts of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

My earliest leisure, upon my arrival at a village, is employed in a visit to the churchyard, and I always enjoy a strange and melancholy pleasure in transcribing the inscriptions upon the tombs,—the simple, but not the less touching records of departed worth. Often, however, I meet with inscriptions that would cause an involuntary smile to light up the pensive features of him who loves to meditate among the tombs. Near this village lie entombed the "mortal remains" of the "baker general" to the father of his country, who "generously left" at his death a considerable sum of money "for the education of poor children *gratis*." But this is inferior to many others. Let the reader judge of the merits of the following; I copy them after the fashion in which they are engraven upon the tombstones.

I.

"Come look on me as you
pass by; as you are now so
once was I, as I am now so
You must be, prepare for death
And follow me."

II.

"Now I am dead and in my grave,
And all my bones are rotten,
Look on this and think of me,
When I am quite forgotten."

III.

"Farewell dear husband
father and mother
brothers and sisters all,
as i have gone before you
to show you the road
you must follow me all!"

IV.

"My dearest friends, that dwell above,
Them will I go to see;
And all my friends in Christ below
Will soon come after me."

V.

"Death's but a step why
Should we weep for those
in Christ who dye since
this we know to peace
they go, and joys
possess on high."

The following, upon an infant, possesses at least one great excellence—brevity.

VI.

"No more the pleasant child is
seen. To please its parents' *I*,
The tender plant so fresh and
green, Is in eternity."

This, however, is surpassed by the following, also upon an infant.

VII.

"Short was my life
And long my rest,
Christ call'd me home
He tho't it best."

The first two following stand, in beautiful simplicity, upon their own merits, and need no comment.

VIII.

"Go, my sweet child, obey the call of heaven,
Thy sins were few, and are we trust forgiven;
Yet ah! what pen can paint thy parents' woe!
God only gives the balm who struck the blow."

IX.

"Lovely in life, but lovelier far
In death the beauteous ruin lay,
And calm as summer's evening star,
She sweetly breathed her life away."

X.

"Now when thy morn of life is fled
No second spring to thee returns;
When age with snow shall crown thy head
The lamp of life but faintly burns."

XI.

"While with the spirits of the just,
My Saviour I adore,
I smile upon my sleeping dust
That now can weep no more."

XII.

"God has my naked soul received,
Now separate from the flesh,
He'll break the prison of the grave,
And raise my bones afresh."

XIII.

"A youth is laid beneath this stone,
Death nipt the bud, the blossom's gone!
Be still each parent's sighing heart,
Time is but short that we must part,
When we again in glory meet,
'T will turn past bitters into sweet."

XIV.

"Afflictions sore, long time I bore,
Physicians were in vain,
But God at last he heard me moan
And eased me of my pain."

XV.

"Weep not for me, thy tears disturb my rest,
Christ call'd me hence, no doubt he thought it best."

XVI.

"Like as the bud nipt off the tree,
So death has parted you and me;
Therefore, dear wife, I you beseech
Be satisfied, for I am rich."

XVII.

"Verses on tombstones are but idly spent;
The living character 's the monument."

XVIII.

"Death has conkered me,
By his dart I'm slain,
Christ shall conker he
When I shall rise again."

XIX.

"Dear wife and children do not weep
I am not dead, but here do sleep
Within this solid lump of clay
Until the resurrection day,
And here my body must remain
Till Christ shall call me forth again."

These are a few, from many equally concise, and possessing all the variety of sentiment, diction, and measure, which so strongly characterize those I have copied, and which would obtain a patient reading even from the most careless.

I have ever wished, when my summons shall arrive, to be buried in a country churchyard, and should be perfectly satisfied to know that to the rustic muse would be entrusted the task of recording, what after all can only be said of the most mighty, that I lived and died. There the unsophisticated visitant will wander among the tombs, and heartily sympathize with the sorrows portrayed upon the frail memorial which guards the rest of mortality. How unlike this genuine feeling are the scenes I have witnessed in the city, where the multitude, indifferent to time and place, "trample brute-like" upon the graves, and rend the air with obstreperous mirth! I should mistrust the man who could visit the sanctuaries of the dead with feelings unsubdued by the solemn scene with which he is surrounded; where, if man is ever free from swelling pride, it must be there; and, if ever so disposed, will then turn to the omniscient Ruler of the universe with a heartfelt acknowledgment of his superior power over proud, self-important, and blustering fallibility. Whoever has visited a graveyard, particularly of an evening, when the 'clear cold moon' is shining in her unobscured splendor—and as if in triumph of her superior durability—upon the marble tenements which on every side meet the sorrowing gaze, must have experienced, in its full force, this wholesome feeling, which, under no other circumstances, obtains so complete a mastery over the mind, intermingled with the deepest humiliation and dependence upon Him who is "GOD from everlasting, and world without end."

It is a beautiful custom to rear these humble monuments to the memories of those whom we have lost. The longing heart desires, even after the separation, to be employed in offices of affection; and these sad duties to the departed are graciously prompted and permitted by an all-wise and protecting Providence. They tend to alleviate the grief which is the inevitable consequence of severe bereavement. The dead, perhaps, know it not; but the living find consolation in these solemn rites—these final cares, and they bow with sincerer and humbler resignation to the stern decree of separation, when they reflect that those for whom they mourn departed from *among their kindred*, and not in a far distant land beyond the reach of their anxious and affectionate ministrations and care.

There is another thought which must occur to the meditative mind during these visits to the "cities of the dead," and it adds to the dignity of our nature to cherish it. We, nowhere, meet with evidence that resentment towards the dead is carried beyond the grave.

DE MORTUIS NIL NISI BONUM.

Is it not Lamb, the first of modern essayists, who illustrates this sentiment with so much beauty and pathos? "*Man*," he says, "*wars not with the dead.* It is a *trait* of human nature for which I love it." And with what exquisite tenderness to the *shades* of character does an anonymous poet evince in the last stanza of the following lines, written in view of the beautiful monument erected in Scotland to the memory of Burns! The singular beauty of this poetic gem will render unnecessary any apology for its introduction here.

"Is yonder little snowy dome,
The sacred shrine—the silent tomb,
Where thinking strangers love to come,
Where genius mourns,
The last, the solitary home
Of thee, poor Burns!

"Yes—yes, that dome adorns thy bed,
'T was given by those who scarcely bread
When living gave thee—not a shed
To hide thy wants,
But now, would o'er thy mouldering head
Build monuments!

"This little spot is thine, and who
Shall turn thee from thy tenure now?
Thy lease is long, thy landlord true,
Thy troubles cease:—
The great possess no more than thou
From heaven's lease.

"Swan of the Nith! thy wing was light,
Thy plumes were whitest of the white,
But wild and wayward was thy flight
From wave to wave,
One course was thine, headstrong and bright,
Even to thy grave!

"SWAN OF THE NITH! IF AUGHT IN THEE
SULLIED THY BRIGHTNESS,—NONE SHOULD SEE
THE BLEMISH. MEN SHOULD VIEW, LIKE ME,
THY LIFE'S SHORT DREAM,
AND LET THY FAULTS, LIKE SWAN'S FEET, BE
SUNK IN THE STREAM!"

In looking over a late English publication, I found the following lines, and as I searched in vain, during one of my recent visits to the sepulchres of the dead, for something especially applicable to my fair readers, I cannot resist the temptation to transcribe them.

"Her temper mild, her manners such,
Her language good, but not too much."

The following is in a somewhat satirical vein.

"Here the remains of Thomas Prescott lay,
Call'd, by death's mandate, suddenly away;
He deem'd it passing strange the tyrant grim
Should think of one who never thought of him."

Can any thing better express the utter desolation of a father's heart, than the touching, heart-rending exclamation of the king of Israel, which is, I believe, engraven upon a tomb in the cemetery of Pere la Chaise, near Paris?

"Monfils, monfils!
Plut a Dieu que je fusse
Mort moi-meme pour toi!"

The following is said to be inscribed upon the tomb of an idiot boy at Colne, in Lancastershire, England. It is very, *very* beautiful.

"If *innocence* may claim a place in heaven,
And *little* be required for *little* given,
My great Creator has for me in store
A world of bliss—what can the wise have more?"

The elegiac stanzas upon himself by the unhappy DERMODY, a poet, like Chatterton, of brilliant but wayward genius,—and which I regret are too long for insertion entire, are exceedingly *apropos* to my present purpose.

"To pleasure's wiles an easy prey,
Beneath this sod a bosom lies;
Yet spare the meek offender's clay,
Nor part with dry averted eyes.

"O stranger! if thy wayward lot
Through folly's heedless maze has led
Here nurse the true, the tender thought,
And fling the wild flow'r o'er his head.

"For he by this cold hillock clod,
Where tall grass twines the pointed stone,
Each gentlest balm of feeling had
To soothe all sorrows but his own."

Lord Byron, in the notes to Childe Harold, has recorded a beautiful epitaph on a young Aventian priestess, who died soon after a vain attempt to save the life of her father, condemned to death by Aulus Cœcina.

Julia Alpinula
Hic jaceo
Infelicis patris, infelix proles
Deæ Aventiæ Sacerdos;
Exorare patris necem non potui
Male mori in fatis ille erat,
Vixi annos XXIII.

"I know of no human composition," observes the poet, "so affecting as this, nor a history of deeper interest," and the hearts of all who read will bear ready testimony to the truth of the remark. It is one of the few similar memorials which have escaped the corroding tooth of time. Providence appears to have interposed to preserve, for the imitation and instruction of posterity, a most touching instance of filial devotion. Generation has succeeded generation, empires have arisen to the very *acme* of worldly grandeur and power, and next, sharing in the general doom have fallen into decay and oblivion; while the beautifully simple story of this youthful maiden, distinguished for her "natural piety," surviving them all—fenced about and guarded as they were by the artful devices of man for perpetual preservation—has come down to the distant age in which we live, and to this, then unknown, continent, to awaken our sympathy and admiration, and by showing that the Roman bosom, which we are too apt to invest with the sterner qualities of the heart, could also swell and glow with the tenderer emotions of our better nature, affording an impressively affecting proof that GOD "hath made of one blood all the nations who dwell upon the face of the earth."

In the selection of original epitaphs, I have confined myself principally to the quaint, not that others of an opposite character could not be produced, but I may, at some future time, make a further selection from the same sources, which will exhibit a strain of poetry and feeling seldom if ever surpassed by the pomp and circumstance of studied phraseology, which so often obtrude themselves upon our view in the churchyards of the city, where learning, divorced from nature, can add neither beauty nor force, either to the sentiment or language, which receive not from the stranger the "passing tribute of a sigh," but frequently serve rather to raise in the minds of the thoughtful a feeling of pity for the folly of man.

From the New York Review.

Remains of the late Reverend Daniel Sandford, D. D. Oxon. Bishop of Edinburg in the Scottish Episcopal Church; including Extracts from his Diary and Correspondence, and a selection from his unpublished Sermons, with a memoir by the REV. JOHN SANDFORD, Vicar of Chillingham, Edinburg: 1830.

(*Concluded from page 78.*)

Bishop Sandford lived to behold sorrow visiting the households of his children, and it is in such seasons, when called on to act as the consoler of his daughters' grief, that there is the deepest expression of that affection which has been described as so admirable at all times. We shall close our notice of these volumes by selecting two of his letters to his daughters, written on an occasion of domestic affliction:

"*August* 25, 1822.

"*My beloved* ———, Your most deeply affecting letter is this moment put out of my hands. I have wiped away a 'natural tear' for the suffering of my dearest son and daughter, and have most humbly and earnestly implored the blessing and support of the Almighty to his servants under this visitation. But gently indeed, my dearest ———, has the chastening hand been laid upon you. The departure of a regenerated spirit, before it hath known the contamination of actual sin, is no subject of lamentation; and we must, in this world of vicissitudes, of 'chances and changes,' set the one against the other—the removal of your infant to a state of irreversible and eternal happiness, against the pain which your own deprivation cannot but occasion. Your letter, full of all the sentiments which become a Christian under such a trial, convinces me that you have done this and that the assurance of your beloved infant's bliss hath tempered, if not removed, the sense of your own suffering. You are then in the very state of mind in which my prayers, had they such power, would place you; and I do not know that I can write any thing worth your reading on such a topic. But I do indeed, from the very bottom of my heart, bless and praise GOD for his goodness to you in your sorrow, and for the preponderating considerations which through his blessing and the instructions of his holy word, turn the balance, even in the hour of mourning, so much in your favor.

"The history of your beloved infant is very interesting to the Christian observer. His physical sufferings and early death are proofs of the doctrine, from which the natural man is so anxious to turn himself aside. The greater portion of his earthly life has been a state of disease and pain—sent by Him who 'doth not afflict willingly, nor grieve the children of men.' So much for that original evil which comes into the world with every child of Adam. He became regenerated. I cannot forbear attributing much of the gentleness and patience with which he bore his disorder, to an influence higher and holier than mere natural temperament and disposition—and *now* he is with the 'spirits of just men made perfect'—safe from the sin and sorrow of this world, and already wiser and more illuminated in the only knowledge that shall not 'vanish away,' than the wisest of men in this state—and happier than the most ardent and excursive conceptions of the brightest imagination can reach in thought. You have seen death, my beloved ———, you have seen it in your own sweet infant—GOD hath clothed 'the great Teacher' in the form the most amiable in your eye, the least repellent, and marshalling the way to everlasting peace. We cannot, indeed, escape the humbling sense of the corruption that brought death into the world; but we are lifted from it to contemplate the blessings of our redemption. While we are instructed, in the gentlest manner, not to set our affections on any earthly treasure, we are raised beyond this world to dwell on the assurance of eternal happiness in the Saviour, who 'washed us from our sins in his own blood.' You have, ere this time, committed the earthly remains of your dear child to the ground, 'earth to earth, dust to dust, ashes to ashes.' Your dearest C———, the partner of all your feelings, hath heard that sound which no description can convey, that tells us that we have now seen the last of the coffin that encloses those dear remains. He will never forget that sound—but, blessed be the mercy of GOD in CHRIST JESUS, the recollection of it will bid him, 'not sorrow as they who have no hope,' but be satisfied that GOD has chastened and corrected him for his good—and that the child whom 'the LORD hath taken away' is added to the numbers without number who surround the throne of GOD with praise for ever.

"I am but too sensible that I can say nothing which your own pious hearts and good understandings have not said to you much more efficiently than in my best days and powers I ever could have done. That I do sympathize with your feelings under this visitation, you will not need this paper to tell you; that I pray, earnestly pray, for the blessing and support to you of the GOD of all consolation, you will believe; and having thus endeavored to satisfy *my own* heart and sentiments towards you, I will bid adieu to the subject, with my earnest and solemn supplication to the 'Father of Spirits,' that in all the trials of life, it may please him to grant you the same support, and inspire you with the same filial submission to his holy will, that have been vouchsafed you in this your first experience of parental sorrow. Believe me, with regard more than I can express, your affectionate father, DANIEL SANDFORD."

"*September* 28, 1822.

"*My much beloved Daughter*,—Had you not sent me your last letter you would have deprived me of much. I have read your narrative with the deepest interest. I shall keep the letter for future and frequent perusal. Highly as I have always thought of you and your amiable husband, I esteem you both still more for the feeling and Christian conduct which GOD enabled you to pursue under your sore affliction. I have heard persons say, that the loss of a child is little; you know I never thought so. I remember my agony as I watched, what to all human judgment appeared the last moments of my beloved Wilhelmina, when a mere infant. Your trial has been much greater—but you turn your thoughts from the couch of an expiring mortal to the scene of blessedness to which your angel child is removed, and are comforted.

"I am anxious to hear how you have borne the return to Fulham. I have no doubt your removal was right; and by the blessings of GOD, I trust you have all of you gained health and strength by it; but I am likewise persuaded, that it is better, where it is fitting, to remain on the spot, where we have suffered, till we are familiarized with our loss, and can leave it without anticipating the pain of coming back. Now, my ever beloved child, will you permit me to solicit you to turn your mind and activity, with more concentrated exertion, to the blessings which remain to you. I know that the thoughts of your dear departed child will continually find their way to your heart and to your eyes. I will whisper to you, that I could were I to give way, abandon myself to similar recollections. No day passes without many a remembrance of my departed Ellen—and I could sit for hours thinking of her, but I am well convinced that this is an indulgence in which I should restrain myself; and I will ask of you, for your own sake, to follow my example. It was (to write with all freedom to you) but a night ago that I woke myself from one of my poor slumbers, in a sort of self-expostulation, and repeating, 'I cannot but remember such things were, and were most dear to me.' I confess my weakness to you, and I confess it to be weakness. No one knows these things but yourself, and my dearest Willie—there is a name, which I never pronounced but to yourselves. But as I thus show you how intensely I sympathize with you, and as I am far, far indeed from blaming you in this matter, I may, perhaps, claim the privilege to warn you against the encroachments of feelings, which, if unrestrained, would alike prevent you and me from doing our duty. I know you will forgive me, and the more surely, that I am well convinced we contemplate the same interesting subject in the same spirit, a spirit of more, thank GOD, than resignation,—of such complete acquiesence in the wisdom and mercy of our heavenly Father, that could we recall the objects of our unutterable affection with a word, we would neither of us speak. But we are, my dearest daughter, such weak creatures, that in the very purity and blamelessness of the sentiment, there lurks the danger. Our recollections are tinged with no undutiful or ungrateful reluctance against the will of GOD, and therefore we do not fear to allow them to have their way; and yet, is there no fear lest the gratification of dwelling on them should render us, at times at least, not so attentive as we ought to be to the innumerable and unmerited blessings which surround us, and in the midst of which is our proper sphere of engagement? I am afraid I have not written very clearly; but no eye but your own or dearest Charles' must see this, and I do not stop to weigh expressions. But I will shut up all with assuring you of my confidence in your piety and zeal to do your duty—and of my deepest, heartiest prayers to the Father of mercies and the GOD of all consolation, that he will so order your hearts and minds by his grace, that this dispensation may work for good unto you for CHRIST's sake."

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON THE MISSIONARY ENTERPRISE.

Mr. Editor,—Circumstances connected with the discussion of several interesting questions, lately induced me to review the grounds on which the missionary cause has rested for support; and I take the liberty to send you the result, which is rigidly impartial, so far as a desire to arrive at a correct conclusion could make it. As it is very probable that some who peruse it will differ from the writer, he simply offers it as his individual opinion.

It is a fact, but too well known to the advocates of missions, that but a limited number of men and amount of means are at their disposal for both the foreign and domestic field. I presume all will readily acknowledge that these should be devoted to such stations as promise to yield the greatest return: *for it is as clearly our duty to do this, as to send them at all.* What then are the relative merits of the two fields?

I have not before me the latest reports, and quote from memory. As my object is simply to call attention to the result of operations in both quarters, this fact is of no consequence.

There are five stations now filled in the foreign field, comprising perhaps twenty individuals, clerical and lay, male and female. In Greece, nearly the whole force of the mission is directed to education, with many restrictions on its usefulness even in that way. Syra and Crete will never be appealed to by the advocates of foreign missions as favorable instances. The mission to China has peculiar difficulties from the character of the people, the nature of the missionaries' relation to them, and the opposition of the government. Of the African station, we, as Protestant Episcopalians, can have little hope, as the natives are much like other Heathen, and the colonists are more partial to the doctrines of other Protestant denominations than our own.

From an attentive investigation of the state of Mohammedan countries, I am confident no possible benefit can flow from directing much attention to this quarter. Little do they comprehend the genius of the Moslem faith, who imagine that converts may be readily made from its votaries.

Much of the sympathy for foreign missions, without doubt, springs from the belief, that, without a knowledge of the truths of Christianity, the Heathen must, in a mass, be lost. The remarks on the subject of the "Salvability of the Heathen," in the Churchman, have amply demonstrated the incorrectness of this dogma. I do not remember to have seen quoted in any of the articles on that subject, the opinions of the learned and pious Burnet, Bishop of Sarum, whose authority will be correctly and highly estimated by every Churchman. In his celebrated "Exposition of the Thirty-nine Articles of the Church of England," he refers on several occasions to this point. In commenting on the eighteenth article, he uses the following language:—

"The only difficulty remaining is concerning those who never heard of this religion; whether, or how they can be saved? St. Paul, having divided the world into Jews and Gentiles, called by him those who were in the law, and who were without law; he says, 'Those who sinned without law,' that is, out of the Mosaical dispensation, 'shall be judged without law,' (Rom. ii. 12, 14, 15,) that is, upon another foot. For he adds, when 'the Gentiles, which have not the law, do by nature the things contained in the law, (that is, the moral parts of it,) these having not the law, are a law unto themselves; (that is, their consciences are to them instead of a written law;) which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' This implies that there are either seeds of knowledge and virtue laid in the nature of man, or that such notions pass among them as are carried down by tradition. The same St. Paul says, 'How can they call on him in whom they have not believed? and how can they believe in him of whom they have not heard? and how can they hear without a preacher?' Rom. x. 14. Which seems plainly to intimate, that men cannot be bound to believe, and by consequence cannot be punished for not believing, unless the Gospel is preached to them. St. Peter said to Cornelius, 'Of a truth I perceive that GOD is no respecter of persons: but in every nation he that feareth GOD and worketh righteousness, is accepted of him.' Acts x. 34, 35. These places seem to import that those who make the best use they can of that small measure of light that is given them, shall be judged according to it; and that GOD will not require more of them, than he has given them. This also agrees so well with the ideas which we have both of justice and goodness, that this opinion wants not special colors to make it look well."

A few lines below, he adds:—"So it does not appear to be clearly revealed, that none should be saved by the death of CHRIST, unless they do explicitly both know it, and believe in it; since it is certain that GOD may pardon sin only upon that score, without obliging all men to believe in it, especially when it is not revealed to them."

I do not wish to be understood as advocating the immediate or total abandonment of the foreign field. A late writer has pertinently remarked, that the fact that the Heathen *may* be saved, [illegible] to carry the light of truth to every accessible place. It merely corrects the error, that without such efforts, even violently made, no portion of the heathen world will be saved. In thankfulness for our own blessings, we should endeavor to disseminate them; but let not our exertions result from a morbid sympathy, or mistaken and unjust views. It is not from enthusiasm, created by bursts of poetic feeling, that we are to act, but rather from the convictions which are the result of much and cautious deliberation. When our own land has the Gospel preached throughout its entire limits, or the same amount of means and number of men will, in all human probability, produce an equal return, whether employed at home or abroad, then, and not till then, let the Church enter with ardor into the work of evangelizing foreign nations. No argument can prove that we have any right to waste the means given us; and until we make the *best* use of the talents committed to our charge, we cannot expect to gain other talents, and receive the visible approbation of HIM to whom they of right belong.

A hint was thrown out a short time since worthy of serious consideration. It was this:—Whether the Protestant Episcopal Church was yet sufficiently strong to effect an impression abroad in her distinctive capacity? From the fact that her ministry are required to be educated men, the number in her ranks must ever remain smaller than in those to which entrance is more easy. There are scarcely 900 clergymen in our Church, and even of these, many are not employed in the discharge of their ministerial functions. Are we then so strong that we can spare of our abundance for the cause of labor in another portion of the globe? It is somewhat questionable, whether the amount of funds now devoted to the support of foreign missions would not be more productive of good fruit, if entirely thrown into the domestic branch, or devoted to the cause of education.

What, in fact, is the language we constantly hear from the missionaries abroad? With, perhaps, a solitary exception, is it not the language of *hope for the future*, rather than thankful joy for triumphs past? Few indeed, have been enabled to point to many, who (by the most unwearied labor) have been taught to believe the religion of the Cross. Does not the candid admission of those engaged prove, that too often the rumor of their success is exaggerated; and that when they hoped to see the result of their faithful efforts, the fabric of their hopes had been crushed, and their hearts wrung by the reflection, that while they had planted in hope, and watered in prayers, GOD had apparently withheld the increase?

But while silver and gold has liberally flowed into the treasury of the foreign department, and men have left their homes—perchance to lay their bones upon the sands of some far distant region, or to return with ruined constitutions and feeble health—from the western part of our own country, the cry for help is borne by every gale. The faithful and zealous bishops, when surveying that portion of our land committed to their charge, have been startled by the moral desolation which meets their view. They have told us, in the language of truth and soberness, that our own brethren, who long to hear again the Gospel from the preachers of our Church, are destitute of the privilege they so well know how to prize. They have not employed their eloquence in showing us the picture of the Heathen portion of the world, sinking by millions into the tomb, for whom we must not indulge the slightest hope, unless to them all the Gospel is preached and they are made wise by its truth. They have not shown us a magnificent way of expending thousands

on an enterprise of dubious utility: they have not aimed to excite our sympathy in favor of a cause that has ever produced little fruit, nor have they flattered us with the poetical idea, that we might, by supporting such enterprise, carry the lamp of gospel truth to those sitting in darkness and the shadow of death, who are longing to behold its light, and waiting in feverish expectancy the appearance of its ray.—But they have caused our ears to tingle with the story, that the wants of our own brethren are too little known; that among the rapidly-increasing settlements in their dioceses, faithful missionaries are wanted for *immediate* action and usefulness; and that the condition of some places appeals to us as forcibly as could any spot of the heathen world. They have contemplated this scene, until, impelled by the conviction that these things should not be, they have entreated, nay DEMANDED, by virtue of their office, that a larger number of laborers should be sent. They have not asked for thousands, but they have told us of many a location where a minister is very much needed, whom a mere pittance would comfortably support. They have appealed to our common sense of justice, to that charity which provideth for one's own household, and time will show what answer we propose to give.

If we contemplate the respective claims of the foreign and domestic stations with reference to the pecuniary disbursements, the former will suffer more severely by the comparison, than even its friends may be aware.

The five foreign stations are supported at an expense of more than $20,000 or about $4,000 each. The missionary is necessarily a constant source of heavy expense, from the moment of leaving our shores, until his return. When arrived at his field of labor, does he find the strand crowded with human beings, assembled to receive with open arms the herald of the Cross, ready to furnish him with every comfort and facility for discharging his high trust? No! When the voyage is ended, he sits down to learn a strange language, knowing that until a knowledge of this be acquired, he can do nothing. Months, perhaps years, are consumed in this task, and when he is enabled to speak intelligibly with the benighted beings he came to enlighten, he has to instruct them in a theology, far better adapted to a community of civilized men, than to those whose intellects have been for ages dimmed and obscured. The very purity of the Christian faith, especially as held by Protestants, is a hinderance to the success of the missionary. Its abstract beauty and truth the Heathen are incapable of comprehending. Did the missionary bring to them some material objects, or set forth a system which is not so completely at variance with the natural man, he would be more successful in gaining converts to his doctrines. As it is, he finds ears cold as death, and chilling indifference to the most earnest appeals. But it is not my purpose to discuss the reasons of this unfavorable result, suffice it, that such is the fact.

Let us turn to the operations in the domestic field. About 90 stations are supplied at an expense of about $26,000. The moment the missionary sets foot upon the ground, he is ready to commence the active duties of his station. He is surrounded by men of common language, sympathies, and modes of thinking, with himself. He speaks to them no truths of which they have not probably heard, and his task is rather to win the backsliders, entreat the careless, and persuade the hesitating, than to teach them a creed opposed to all that they or their fathers ever heard. After a residence of a few years, he is surrounded by an attentive congregation, and the next we hear is, oft-times, that his flock has assumed the support of the pastor, the erection of a place of worship, and even begin to send back aid to enable their countrymen in other locations to enjoy the same blessings with themselves.

I hazard little in saying that five domestic stations will show as much resulting good as the whole foreign enterprise. Give the matter but a fair investigation, divested of all the associations which endear foreign missions (as such) to the mind, and this assertion will be found not altogether groundless.

Finally, it is my opinion that the time has not yet arrrived, when the Protestant Episcopal Church in these United States, may consider her duties to the country so far discharged, as to be called upon to enter the foreign field. If blessings are promised to laborers in this work, we should remember that there are none assured to those who neglect their own household. From the shores of the eastern world thousands are yearly coming to join the throngs peopling our western wilds. Spots which were in the primitive state of nature a few months ago are inhabited by busy communities. So far as in us lies, we should endeavor to infuse into this growing mass the spirit of Christianity, and in all probability the population will increase in a far greater ratio than our ability to send missionaries among them. Our duty to our neighbor, assuredly, is not discharged, while we have power to benefit him and withhold its exercise. Let not the assertion be made, that these are partial and contracted views. I deny the right of any to apply these terms to a proposed plan of operations, which, if carried into effect, will show a greater degree of resulting benefit to mankind, than can possibly flow from action on what may be, (though inappropriately,) termed "more enlarged views." It is to be feared that we have too much fondness for magnificent schemes, and are too easily led to travel over seas and continents in search of those who need the bread of life, while they may be found at our own doors. W. E.

For the Churchman.

GERMAN EPISCOPAL CHURCH.

Mr. Editor,—I would call the attention of your readers to the case of St. Timothy's Church. I have understood that the congregation are in need of assistance to aid them in the completion of it. Some time ago I saw an account in the Churchman of a list of donations for the benefit of this church; and among the donors appeared the name of Jacob Lorillard, who is of German descent, and one who never seems to tire of doing good.

In this city there are a number of individuals in good standing, descended from the Germans, to whom a few dollars would be of small account. Would it not be praiseworthy in these people, and indeed to Episcopalians generally, to assist the poor Germans in the completion of their church? In the main, they are a quiet, industrious, and worthy people, and deserve to be helped in this their time of need. Could not a great many persons afford to bestow some five dollars, some three dollars, or even one dollar, for so excellent an object? Sums often expended in indulgences which could be well dispensed with.

I am not, Mr. Editor, of German descent myself, but I was moved to give something on seeing these persevering, but inoffensive people, calmly at work and endeavoring to build up a PLACE in which they and their children might worship; and I was the more struck when informed that all the persons, even to the common laborers employed on the building, gave something—some one day's work, some two, and some more, as each man could afford. Let the readers of the Churchman consider these things, and do what they would never regret—give something. 'It is more blessed to give than to receive.' AN EPISCOPALIAN.

Monday, July 23.

For the Churchman.

NEWSPAPERS.

Mr. Editor,—I ask the favor of your inserting the following editorial from one of the best-conducted—I speak not as a politician, but as a friend to literary refinement, moral dignity, and religious principle—of our city daily papers, the New York American.

"*Progress of Printing.*—The Courier and Enquirer of this city is now printed on a large double cylindered Napier press, procured at great cost by its proprietors, and which strikes off six thousand of its enormous sheets *per hour*, or *one hundred* every minute. This prodigious despatch in multiplying copies is quite equal, in the art of printing, to the most rapid results obtained in travelling on railroads or in steam vessels; and the combination of the two—facility and speed of transportation, and facility and speed of multiplying newspapers—must exercise a vast influence upon the character, pursuits and interests of the whole nation.

"It is too much the fashion to undervalue newspapers as sources of instruction and of good influences—though, for evil, all admit their potentiality.

"It is nevertheless certain, we apprehend, that a great deal of the activity of mind, and general, though not profound information, discernible among Americans, is to be ascribed to the multiplicity of newspapers, and to the general habit among all classes of reading them.

"Such a fact imposes or should impose upon the conducters of the press a very deep sense of the responsibility of their position, and of the far-reaching consequences of the doctrines or intelligence they may dispense.

"It is not, however, so easy as at first sight it may seem, to make up a newspaper under this conscientious sense of the effects it is to produce.

"To a certain extent it must be a record of passing events—whatever they be—and, unluckily, the worst or most ludicrous incidents and details seem to possess most attraction.—At least, upon no other hypothesis can it be accounted for, that newspapers generally vie with each other in finding out and publishing all the minutiæ, of crime and vice. Horrors, too!—as horrible as possible—are eagerly sought for; and yet all such details vitiate taste and feeling, without imparting any corresponding good.

"So in the summary of what is passing in other countries. Over and above the ordinary political and commercial intelligence, most of the extracts made relate rather to the frivolities of life than to its higher interests or nobler pleasures. Yet a paper made up only of moral lessons, in its miscellaneous department, would be praised—and starved.

"There is, unquestionably, great room for improvement in most of our newspapers: and it is in large cities, and with papers of vast circulation, like the Courier, that this improvement may best begin. A paper of small circulation cannot venture upon the independence, which rather gives, than follows, the lead of public opinion—an independence which a paper with such circulation as the Courier, possesses so completely.

"A paper thus situated may follow the dictates of right with the perfect assurance that, among its many thousands of readers, it cannot thwart the interests or designs of any such number as to hazard its own prosperity; while, on the other hand, readers themselves become accustomed to the higher tone of principle and feeling thus inculcated, and, reacting upon others, extend and swell indefinitely the sense of, and demand for, a loftier standard of newspaper literature and morals.

"But it would lead us too far, at present, to pursue these reflections, that have been so casually suggested by the simple fact, which we commenced by stating, of the prodigious power of multiplying its copies, that the Courier and Enquirer has now in successful operation."

Here are noble sentiments. Would that our newspaper editors generally duly appreciated them and were governed by them! Carried out to their legitimate extent, they would constitute a defence of public virtue, and civil order and prosperity, impregnable by all the devices and all the attacks of irreligion and immorality.—The editor of the American deserves honor for advancing them,* and will, I have no doubt receive due honor from all well-thinking and good members of the community.

And do not, Mr. Editor, similar sentiments apply to our religious newspapers? Do not they too often stoop below the dignity and sanctity which should attach to them, by pandering to low tastes and to principles and affections far beneath those of the Gospel, and even by giving strength and influence to views and procedures which the Gospel knows only to condemn? Do they not seek to work upon passion and prejudice; to commend to public regard ends in disregard of means; to fasten the mind on *present*, though it be in blindness to *ultimate* and *permanent* effect; to cast about for what may be popular, rather than for what is just and true; and to strive to gain numbers by joining in the current, rather than to risk popularity by a counter progress? Yes, Sir, to our shame be it said, this is even so. And while it is so—all zeal, and noise, and vaporing notwithstanding—there is among us a radical defect in true faith and piety. *They* always go straightforward. They give no great heed to probable consequences. They talk and think little of policy. They agree with holy Writ, that the wisdom of man is foolishness with GOD. They are very cautious therefore how they trust that wisdom. Their trust is in GOD. Conscientiously doing their part, they leave consequences with him. Therefore truth and righteousness are their rule; and because they are their rule they leave politic calculations to men of lower motives, and always looking up, walk always straight.

I have reason to believe, Mr. Editor, in entire consistency with a ruling persuasion of the wise and good orderings of GOD's providence and grace, that my mind has been influenced in its turning to this subject by the late and present state of things with regard to your excellent paper, which has long been a valued help to my meditations and studies on divine subjects. You have passed through a scene whence you have come out with credit to your Christian principles and affections, and certainly with marked triumph to the evangelical views which you have illustrated and defended. Your present correspondent gratefully expresses his obligations to you for the clearness and fulness with which you have defended gospel doctrine from the unhallowed mixture of erroneous and strange views with which it had seemed almost inextricably interwoven. And many have been the pious clergymen and laymen whom he has heard express the same sentiment. Whoever may oppose themselves, Mr. Editor, you may rest assured that the approbation, and the good wishes, and the prayers of many of GOD's people are with you. They feel that you deserve their Christian sympathies for the unchristian treatment which you have received; and you have them. They feel that He who hath redeemed them and all mankind deserves their thanks for the grace which has sustained you in setting forth the glory of his great redemption, and they make the humble offering of those thanks.

But, like the worthy editor of the American, whose article was adopted as a sort of text for the present communication, I have indulged in somewhat casual reflections. The purpose mainly in my mind was to say that I think there is prevalent in the religious community a wrong impression touching the true character and operation of the religious newspaper press.—It appears to be supposed that its sole object is to minister to the religious affection of the pious, and to rouse the irreligious by strong appeals to the feelings. Pieces coolly addressed to the understanding are regarded as out of place in their columns; especially if those pieces contain elaborate disquisitions on questioned points of doctrine or practice. Now I must be allowed to say that I think this view altogether wrong. The devotional department of Christian duty—by which I mean the cherishing of all evangelical affections, and the discharge of all evangelical duties—is indeed a fundamental and all-important one, without which there can be no consistent and honest profession of Christian character. But it has its foundations in sound doctrine. These must be deeply laid, if we would have the superstructure firm and abiding. The public mind, therefore, if we would have it truly *edified* in Christian views and affections, and thus in Christian duties, must be well informed in Christian principle. And the religions periodical press is mainly concerned that it should be so. It is not the fashion of the day to read *volumes*. Papers and pamphlets now form the common mind;—and in the estimation, Mr. Editor, of your present correspondent, and in that also, he knows, of many of our best clergy and laity, you are entitled to the respectful thanks of the community for having risen above the common level of religious editors, and given yourself to the enlisting in the cause of evangelical truth of the enlightened mind, and the higher grade of intellectual study and research. I am rejoiced to learn, that notwithstanding the little attempts to lessen the subscription to your paper, it is now greater than it ever was: so may it always be, while you continue so true to the purity and integrity of the gospel system! Go on, Mr. Editor, and may you, by GOD's blessing, be the honored instrument of winning to the cause of CHRIST the energy of active and elevated minds, and the devotion of those which have a sincere desire to know and embrace the truth! N. Q. K.

For the Churchman.

Mr. Editor,—The good instruction I have derived and the pleasure enjoyed in the perusal of your valuable and highly-prized publication, will always be felt I trust with unfeigned gratitude, and which I shall never cease to acknowledge but with a very thankful heart; in this excellent work are happily combined the objects of disseminating the doctrines of the Catholic Church in their primitive purity, and the diffusion of its glorious truths throughout the land. I believe that GOD will abundantly reward you for the efforts you are making for the good of his creatures, and sincerely pray that you may be made instrumental in rescuing many a wanderer from error and delusion. Although you, Sir, may suffer many painful anxieties, and endure days of fatigue and care in the cause you have in hand, yet you have the animating assurance that your labor shall not be in vain in the LORD. The "Churchman" cannot but be appreciated by those whose happiness it is to read it; and the piety and laudable zeal which characterize it, will not fail to produce the most gratifying results. If Episcopalians loved their Saviour and his cause as they profess, would not his love constrain them to manifest their attachment to him by actively laboring to extend their aid in increasing the circulation of so valuable and excellent a work? And would not their hearts pant with ardor to be also engaged in their duty of supporting more liberally the various institutions of the primitive Church of CHRIST? Would to GOD they did more highly prize the peculiar advantages they enjoy in the admirable formularies of their devotion, and manifest by their uniform good conduct and godly conversation, the sound and evangelical principles they have adopted! Then would be seen in our Holy Apostolic Church the devoutest and most spiritually minded Christians in the world; and the increase of vital godliness would be much greater than among any of the dissenting communions. Having been so long a stranger to the pleasures of the true and most acceptable worship of CHRIST, and led by the wild and unauthorized fancies of man, and recently enabled, by the teaching and guidance of GOD's Holy Spirit, to renounce the way of schism, (that sin which has so long divided and distracted Christendom,) and to attach myself to the Episcopal Church, I can but pour out my heart in devout thankfulness to the Father of mercies for leading me to embrace the truth as exhibited in her standards and by her ministry, and enjoy the sublime and rational devotion of her most invaluable liturgy. I now feel most deeply anxious for those who still adhere to erroneous systems of faith and worship, and are thus denied the enjoyment of such as yield to the convictions of the truth. Every Churchman can but lament the errors which schismatics have imbibed and do still continue to maintain, and the manner of perverting the Scriptures, beside their great love for novelty in religion: these novelties in theology ought to be most strenuously opposed by the clergy who are fortified by the canons of our holy apostolic Church, and by the Scriptures. It is indeed a lamentable state of things when we see persons professing piety and a feeling of interest for the good of mankind, so distracted and divided among themselves, at enmity with one another, (and withal complaining of the want of zeal in the Episcopal Church,) who split upon different doctrines and modes of worship, thus departing from what "Scripture doth allow," and vainly think to point out how GOD should act in his dealings with the workmanship of his hands.—All this distraction is for the want of a scriptural liturgy and an authorized ministry. It is from their own wisdom they derive their doctrines, and they set up their unauthorized imaginations against the express revelation which GOD has been pleased to give for the constitution, government, and worship of his Church. They forget what St. Paul saith to his Corinthian brethren, "Your faith should not stand in the wisdom of men, but in the power of GOD." The zeal they manifest for GOD's honor and the purity of his worship is not founded in knowledge nor regulated by prudence and wisdom. They make a great effort, particularly those who live by the excitement of a blind impulse, to palm upon the public credulity the principles of party in its most dangerous forms: but, happy thought, that the violence of the effort will ultimately work the destruction of all its selfish views, and no well-balanced mind will receive such cunning devices and arts as these votaries of delusion fain would impose—and they strive to keep the mind from understanding a system which has primitive purity and order for its basis, and sincerity for its true and enduring ornament, which will outlive the end of time. While the various dissenting denominations are in this sad state of disorder and division, the ark of CHRIST's most holy Church keeps free from those agitations and commotions which distract and divide them, and gains steady accessions to her number, of such as will evince by their daily walk that their piety and consistency is of the highest order. And it is with compassion she looks upon those who have wandered from her fold, and affectionately invites them to take shelter under the covert of her wings, where they will be protected from heresy and schism on the one hand, and wild fanaticism on the other. That GOD has been her refuge and underneath his everlasting arms has been most signally manifested to all the world; and in his Church I find the words of eternal truth, and where else could I find it? I can adopt the language of one of the most able, pious, and devoted champions for the truth, (Dr. Chapman,) that "my determination is to hold fast to the Church of apostolic institution, to her ministry, her worship, her sacraments, with every other scriptural form and usage in her communion." AMICUS.

To the Editor of the Churchman.

My dear Sir,—You will accept my thanks for the insertion of my communication in the "Churchman" of the 30th of June, and for the notes appended; and excuse my asking now a place for the following remarks, principally regarding your notes.

In one note you imply that my communication denies that the redemption of CHRIST "*actually has* conferred on all men, real, positive, and unspeakable blessings." That this was assented, may be seen in a part of the communication subsequent to that which elicited the note, where a change is acknowledged, "which the redemption of CHRIST has wrought for all men, by purchasing a prolongation of their existence as a probationary state; by making GOD, as it were, reconcilable unto them; obtaining for all a measure of the Holy Spirit; and opening again the gate of heaven to all true penitents," &c. These are indeed "real, positive, and unspeakable blessings," and these CHRIST "*actually has* conferred upon all men." But I cannot believe that, "independently of all contingencies whatever," there has been secured "to all men," or to any man, "a right or title to final acceptance and everlasting blessedness, which will assuredly be made good to them, unless they frustrate or void it by a life of wilful disobedience and impenitence, or by infidelity either formal or interpretative." If this be true, then men are born not *salvable*, but *saved*; they may lose this, their birthright, a title-deed to heaven, but not gain it. They are born not the children of wrath, but of love; their probation is not whether they will enter and pursue the path of peace and holiness, after having been renewed by the Holy Spirit and inspired with the hope of heaven; but whether or not they will *go on* in that path, and hold fast that right and title of love and of grace, which are the *possession of all men from their birth*. Now if this be so, the Church proclaims an untruth, when she declares in her catechism that we are "by nature *born* the children of wrath," and are "*made*," by "the inward and spiritual grace" of baptism, "the children of grace." This is the repugnance which seems to me to exist between your postulates and note, and the Church Catechism. Indeed your note seems to bring out this contrariety most clearly by the explicitness of its language.

But, Mr. Editor, what I wish to put on record in the columns of the Churchman more prominently than in a note, is the fact of your using certain theological terms in an unusual sense. Now readers must be excused if they understand words in their common sense; and, therefore, an alarm at your postulates was not unnatural. Passing over other words, we have a very important concession, when you acknowledge, in your use of the word *regeneration*, "a verbal deviation from regular and Catholic usage," and "so with the term justified." You tell us that you adopted this change in the meaning of the terms in order to retort the arguments of opponents back against them.

Omitting to inquire whether this was not too much like sophistry, it need only be said, that it was a strange way to "fend off perplexity." Still much, nay, every thing is gained. You declare that you use these terms, *regeneration* and *justification* in a peculiar sense. Had we been clearly apprized of this at first we might have condemned such an use of the terms, but would have felt no alarm at the doctrines. "Cleric" congratulates himself upon his success in developing this fact; for it certainly is a concession going farther than any thing else to settle all dispute. You express some disappointment as to the number and weight of the objections which the opening of my communication had led you to expect. Why, Mr. Editor, a writer may teach much, very much that is untrue in one or two paragraphs; and these may call for the most decided dissent. While seeking to be explicit, I endeavored to be fair and candid in my objections. Some of the postulates contained truth; some, unimportant, if novel, error; and some, it seemed to me, error important, but not novel—the refutation of which was therefore to be looked for in learned tomes, not in the columns of a weekly periodical. I was not wholly unacquainted with the freedom of the editor of the Churchman in the novel sense he often gave his words, but still was altogether unprepared for the latitude of expression which the fifth and sixth postulates exhibited. Understanding them as the vast majority of the readers of the Churchman must understand them, (and such we would suppose must have been the meaning which they were intended to convey,) I never could have assented to the truth of these postulates. They would teach error, and error almost unmixed. But remembering that in them the editor of the Churchman acknowledges "a verbal deviation from regular and Catholic usage," I can read the fifth and sixth* postulates with little, if any, objection to the writer's intended meaning. But might it not be well for the editor of the Churchman hereafter to prevent all mistakes by furnishing his readers from time to time with a vocabulary of their old terms with his new meanings?

Sorry am I, Sir, that I cannot retract my "unfortunate quotation" from old Homer. Sorry, too, I am to have to spoil your pretty allegory by correcting an unfortunate slip in memory. The old bard, it will be seen by a reference to the original, gives a different story from the Churchman. Chryses was the priest of Apollo in *a neighboring city*, Chrysa; and Achilles made inquiry not of him, but of Calchas, who was chief diviner in the Grecian army. Calchas, not Chryses, tells him that the pestilence was the infliction of Apollo, enraged on account of the refusal of Agamemnon to give back Chryseis to her father Chryses: so too, allow me to say, that "smooth and comforting" can hardly be the meaning of the Greek word *Kreguon*; for this word is always defined *good* or *true*: and here the *widely-ruling* king would hardly in his indignation complain that "the smooth and comforting" word was denied him. Cowper well expresses the meaning of the original.

"Prophet of evil, always such to me!
Ill tiding always are thy soul's delight."

I would before have given these words to accompany the original, but saw that while they truly rendered the Greek, they would deny me the harmless privilege of using the quotation in a milder sense than the author designed. Your readers may properly be reminded that Achilles had his Briseis, as well as Agamemnon his Chryseis; and each, by an equal right, that of capture in war; and that, in the Latin compeer of Homer, "The blameless priest" Calchas is spoken of as "Calchante ministro," i. e. "Calchas the tool of other men's wickedness;" and this in a connection which seems to rest the correctness of the title more upon common repute than upon the speaker's word. Of course no application of this is intended to any one.

Your correspondent is not bound to extend the application. Nor does it matter how the extension would read. Your allegory is spoiled. Might we not allegorize thus? Apollo, the chief god of divination among the ancients; "cui Delphica tellus, et claros, et tenedos, Patarææque regia servit," may well represent "the god of this world," who "hath blinded the minds" of men. In zealous warfare the Christian warrior had led captive some guardian spirit of Heathenism, and unmoved by the violence of Satanic rage, refuses to let loose the deluding spirit to roam again over the earth, until overborne by the urgent entreaties of some faint-hearted fellow-soldiers, aided by the prophetic warnings of some Satanic priests, he may be forced to yield, and see Heathenism triumph. But the Churchman may be assured that no such interpretation would have been thought of, had not his own imagination set ours to work; and we join him most fully in the declaration, "that charity, no less than modesty, inclines us to abandon the parallel."

"A Friend of Missions," in the last Churchman, takes offence at my rhetoric. I trust that he will pardon this crime, and join me in the hope that neither of us may ever be guilty of any thing worse. To his style I have no particular objection, and certainly think that an anonymous communication is the most modest medium through which to impugn the wisdom, discretion, and even integrity of our missionary boards, and agents, and those men whom these have pronounced "real Christian missionaries." I would not doubt his veracity in the declaration, "I honor, I respect the real Christian missionary;" or it might have been more than a passing thought with me that he had adroitly given us, as an example of "useless travel and visionary experiment," the extract from the life of a distinguished missionary of the seventeenth century. (Does he not mean of the *sixteenth* century? I suppose he alludes to the holy and devoted Francis Xavier, who died in the middle of the sixteenth century.) None can honor that apostolic man more than I do; but I would have shown my respect by selecting some other extract from his memoirs than one which exhibits him as foolishly proposing an ordeal by fire as a test of the truth of his religion. Ardent as I profess to be in the cause of foreign missions, I may boast more prudence than this correspondent; for I would advocate no schemes whose success must depend upon miracles and *premonitions by divine revelation*.

Let every one think for himself; the result cannot be doubtful. The cause is the cause of GOD and will prevail. He that is not for it is against it. If any man cannot, or will not, support it, then to him may the words of Gamaliel be addressed,—"Refrain from it and let it alone; for if this counsel or this work be of men, it will come to nought; but if it be of GOD, ye cannot overthrow it; lest haply ye be found even to fight against GOD."

I bid you adieu, Mr. Editor, in the expectation that you will not soon again be troubled with any thing from CLERIC.

* The ninth postulate, if peculiar in its sentiments, ought to stand in juxta-position with the two preceding ones.

The Journal of the late Massachusetts Convention is before us. The most important item of business transacted at its session is already before our readers.

The parochial reports are interesting, and indicate a steady increase of the Church in this commonwealth.

The statistical abstract exhibits the following general results:

Baptisms, 457. Communicants: added, 339; died or removed, 180; present number, 2421. Confirmed, 346. Sabbath school scholars, 2827. Missionary contributions: General Board, $1092 81; other contributions for religious purposes, $9805.

The following were duly elected Standing Committee: *Clergy*—Rev. Wm. Croswell, Rev. Thomas M. Clark, Rev. John L. Watson: *Laity*, William D. Sohier, Esq., Benjamin P. Richardson, Benjamin Howard.

Delegates to the General Convention. Clergy, Rev. John S. Stone, D. D., Rev. William Croswell, Rev. Theodore Edson, Rev. Edward Ballard: *Laity*, Edward A. Newton, Esq., Edward Tuckerman, Esq., Robert C. Winthrop, Esq., Samuel L. Crocker, Esq.

Massachusetts Board of Missions. Clergy, Rev. Alfred L. Baury, Rev. William Croswell, Rev. Thomas M Clark: Laity, Benjamin Howard, Benjamin P. Richardson, Edward S. Rand, jun.

The following gentlemen were duly elected Trustees of the Society for the Relief of Widows and Children of deceased clergymen: *Clergy*, Rev. James Morss, D. D., Rev. Isaac Boyle, Rev. William Croswell; *Laity*, Edward Tuckerman, Esq., Lynde Walter, Esq, Benjamin Howard.

On motion of the Rev. Mr. Strong,

Resolved, That the next Convention assemble on the third Wednesday of June, 1839, in St. Paul's Church, Boston, at 9 o'clock, A. M.

The following gentlemen were duly nominated Trustees of the General Theological Seminary, for Massachusetts, Rev. Theodore Edson, Rev. Edward Ballard, Rev. Alfred L. Baury, Rev. John L. Watson, Rev. Charles Mason, Rev. Samuel Fuller, jun., Edward A. Newton, Esq., Lester Filley, Esq.

Christian Witness.

Bowness Church.—The pulpit, reading-desk, and communion-table, in Bowness church, Windermere, have been covered with handsome draperies at the expense of the Misses Watson of Millbeck.* The covers which were thus replaced were presented to the church by the distinguished father of the ladies, the late bishop of Landaff.—*British Magazine.*

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

THE CHURCHMAN.

SATURDAY, AUGUST 4, 1838.

WILLIAMSBURGH.—We are pleased to learn from an article in the Williamsburgh Gazette, from which the following is an extract, that there is a prospect of the speedy erection of a church in that village. The editor of the Gazette, speaking of the design of the edifice, remarks, "That for architectural beauty there are few, if any, in our vicinity that can vie with it as a model; it is neat, tasteful, bold, and beautiful;—and, as it strikes us, constitutes a most happy union of beauty and utility, to the exclusion of whatever is tawdry or useless. The basement is planned for a lecture-room, male and female Sunday school-rooms, and the vestry-room. The arrangement of the three aisles, pews, and chancel, doors and windows, is after the most modern and approved style; and it is believed there are very few faults in the details in general. The style of architecture is the Grecian Doric, with two large columns in front, and one large door between them, to be fitted with bronze ornaments.—The steeple is very handsome, with two sections or stories, surmounted with a well-proportioned spire, at an elevation of about 135 feet from the ground."

"Allow me to say to your correspondent, and all others who feel an interest in the erection of the edifice, that the vestry of St. Mark's Church notwithstanding the many and serious embarrassments which they have had to contend with—the derangement of the times, and the unpropitious condition of the monetary concerns of the country, have received sufficient encouragement from various sources to induce them to determine upon an immediate and vigorous prosecution of their plans.

"After receiving proposals from several individuals in regard to the location, they have resolved to accept of that of John Devoe, Esq. as being the most liberal, and presenting, all things considered, claims the most advantageous and suitable as a site for the church; and they have accordingly obtained a contract from that gentleman to convey to them three lots on the corner of Fourth and South Fifth streets.

"Designs and plans of the projected building have been prepared by an experienced architect, and will be submitted to the public inspection; they are at present in the possession of the rector of the parish, the Rev. S. C. Davis, and may be seen by persons who may wish to view them by calling at his residence, No. 3 Leaycraft's brick buildings, South Second-street.

"A subscription book has likewise been opened, and several very liberal subscriptions have already been received."

CHURCH BIBLE.—One of the largest and most beautiful Bibles that we have ever seen is now for sale at Messrs. Sherman & Trevett's, 142 Fulton-street. It is from the Clarendon Press, Oxford: the paper is of the firmest texture and best quality, and the binding of turkey morocco.

The Rev. Jacob W. Diller has resigned the assistant ministership of St. John's Church, Brooklyn, and accepted an invitation to the rectorship of St. Stephen's Church, Middlebury, Vermont.

Mr. Diller will enter upon his duties on the 12th of August.

MARYLAND.—In compliance with the request of the Standing Committee of the Diocese of Maryland, the Rev. Dr. Johns, the president of the Convention, has called a special meeting of the Convention to be held in St. Paul's Church, Baltimore, on Thursday, the 2d day of August. In our next we shall probably be able to lay before our readers the result of the meeting.

NEWSPAPERS.—We beg to commend the remarks of our correspondent "N. Q. K.," on the influence of the daily and weekly press, to the special attention of our readers.

TO CORRESPONDENTS.—"J. C." in our next.

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit is again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

New York, July 2, 1838.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

SEVENTH ANNUAL REPORT OF THE NEW YORK PROT. EPISC. CITY MISSION SOCIETY.

The managers of the New York Protestant Episcopal City Mission Society beg leave to present their seventh annual report.

In discharging this duty they are reminded that, at the last anniversary, they were obliged to make mortifying statements respecting the greatly-diminished resources of the society,—heavy debts pressing upon an exhausted treasury, and, in consequence, a necessary curtailment of expenses, especially in the discontinuance of the Third Missionary Station. These were matters that could not be reported without pain. The Board, while they expressed gratitude for the heavenly favors they had received, and the good they had been permitted to accomplish, during the year then passed, were compelled to call upon the friends of this cause to humble themselves before GOD, who, in afflicting their country, had not exempted them from their share of the general suffering.

The country still labors under great difficulties in pecuniary matters; and the relief that might otherwise have been expected from the increased donations and annual subscriptions of individuals has not been obtained. These, for the present year, have in fact been smaller than they were in the year preceding. But through the liberality of the corporation of Trinity Church, who increased their annuity from 1000 dollars to $1800, and loaned their bond to the society for $10,000, and through the generous collections made in several of the churches of this city, amounting to $2,157 96, all the pressing demands, the current expenses, and the salaries of the missionaries up to the present period, have been provided for.

At the commencement of the year, April 26, 1837, the society was indebted,

To the Treasurer,	$1994 80
To the Missionaries,	950 00
For the ordinary expenses of the mission station,	642 50
For interest,	738 33
	$4,325 63

The sums received during the year amounted to - - -	$16,648 80
And the sums paid to - -	16,473 73

In which payments are included the amount above named, as due at the commencement of the year—the sum of $5000 paid on the debt of the society for the mission churches, and $7,150 56 for the salaries of the missionaries, for the ordinary expenses of the mission stations, and for the interest of the debt of the society.

Ii will appear from the full report of the treasurer annexed, that a crisis of our affairs has passed, if not without difficulty and danger, yet without essential injury to our cause. The strong powers of life that belong to the system have been rallied. Sincere and long-tried friends have given additional evidences of their zeal; and there is now great encouragement to prosecute our labor of love with renewed earnestness.

For the present prosperous state of the mission, the managers desire to express thankfulness to the great Head of the Church, who hath sustained them in their difficulties and been their never failing support in the dark hours of trial.

It will be seen, from the statement of the missionaries, that modifications referred to in the last reports, as then recently introduced, the first relating to the class of persons for whom the doors of mission churches are opened, and the second to the appointment of a missionary at large, have been followed by the good results that were anticipated.

The invitation has been extensively given to all, of every class of society, disposed to enter the churches, and the rich and the poor have, irrespectively, found seats provided for them. The scriptural authority for this provision of seats for all is very strong. The wisdom and utility of the arrangement in order to the satisfactory and successful prosecution of the missionary work, are becoming daily more apparent. This matter, however, having heretofore been fully discussed, is considered as settled.

The other modifications consisted in the appointment of a missionary at large. It will be found, from the statement of his labors below, that he has been devoted to visiting the poor, the sick, the afflicted, the ignorant, and the vicious; addressing to them at their dwellings the instructions, and administering the consolations of religion; and urging, with gratifying success, the attendance of their children on the infant and Sunday schools of the society, and of themselves upon the services of the mission churches.

A proposition was recently made by the superintending committees of the two mission churches, to become themselves responsible for the ordinary current expenses of their respective places of worship, excepting the salaries of the missionaries, provided the collections heretofore paid in were placed at their disposal.—This proposition has been acceded to. This is another step towards increasing the zeal and liberality of those attendants on the churches, one of whose objects is to assist and promote the mission. It is of great importance that these persons should be induced and encouraged, by all proper methods, to take a deep interest in the welfare and exert themselves for the promotion of this society. There are none to whom we are already under deeper obligations; and we would strive to give every facility and offer every inducement that may enlist a greater number of this class in the noble labors of the City Mission. Their zeal and efforts in the work will usually be in proportion to the share of it they are invited and expected to perform. Without their earnest co-operation it can never be successfully prosecuted.

The Board would now proceed to call the attention of the society to the statements of the missionaries.

First Mission Station.

The missionary says, "My last report bears the date of June 15, 1837. I had then been engaged in the present station one month. But to give an undivided and clear view of the past year, as it regards this church, it will be necessary to date back a month to the commencement of my labors. On entering this field, I found the daily infant and Sunday schools in a highly flourishing condition. The latter, in particular, was larger than it had been at any former period of the mission. The congregation, however, was small, though I am informed gradually increasing.

"The following statistics will best show the progress of the past year. The number of communicants reported to me by my predecessor was one hundred. Ninety-nine have since been received; of these, twenty-nine are new communicants. Removals 17. Deaths 6.—Leaving the present number 178.

'At the last anniversary, the register number of Sunday scholars was 302; and by the same list, as revised the first of last month, the present number stands at 419. Average attendance 152. Sunday school teachers 36.—Increase 14. The superintendent and teachers of this school are deserving ot special praise for their laborious devotion to its interests. For clothing the children and for purchase of books, $315 59 have been expended. This amount has been obtained by means of a fair, by subscriptions of the teachers, and donations from other individuals. Baptisms 60. Marriages 8. Burials 16. Number of scholars in the daily infant school 312. Average attendance 150. There has been a rival institution established near us; this has drawn off some of our pupils, and doubtless served to prevent additions to our number.

"As to the increase of the congregation, I would speak of it as affording an occasion for thankfulness. God hath greatly blessed us in this respect. I have also been cheered in my labors with the harmony which exists among us as a people, and especially with those tokens of the Divine favor which appear to have accompanied the word both in public and private. And here I would take the opportunity of acknowledging my obligations to those of my brethren, who, for the greater portion of the year, have supplied for me the third service on Sunday.

"Since October a weekly Bible class designed chiefly for the benefit of Sunday school teachers, has been sustained. For the greater part of the time this has been ably conducted by a student of the General Theological Seminary.

"Through the gifts of the benevolent Episcopalians, I have often been enabled to relieve the misery which want adds to sickness, and caused the widow's heart to sing for joy. The task has been a pleasant one, and in some instances evidently prepared the way to the welcome reception of better things.

"I have received for the benefit of the poor, and other desirable objects connected with the station, $467 75. This, together with the monthly oblations received at the communion, has all been expended, and with such care in the distribution as I have been able to exercise. The above statements, brief as they are, will, I hope, serve to encourage the friends of the City Mission cause to persevere; for so long as their work is found to bring a blessing upon the souls and bodies of their fellow-men, they may be assured it is well pleasing to the Lord, who is 'not unrighteous to forget their work and labor of love.' E. B. Kellogg."

New York, 1838.

(*To be continued.*)

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1838.

(*Continued from page 79.*)

The treasurer's annual account, examined and audited by the standing committee, and accompanied by their report thereon, was presented, and the following summary read; whereupon,

On motion, the said account was referred to the Rev. Dr. Taylor, Rev. Mr. Brown, and Mr. T. L. Ogden, as a special committee, agreeably to the provisions of the 4th chapter of the statutes.

The account current of the treasurer, of which the following is a summary, exhibits the following receipts into the treasury, during the past year:

Balance of Account rendered 19th June, 1837, - - - -		$112 13
Balance due on the Bond sold last year, - - - - -		1,000 00
Part of the Temporary Loan called in, - - -		1,500 00
Contributions towards the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, - - -		356 87
Collections in the Diocese of New York, - - - -		905 37
Pennsylvania, - - - -		398 50
New Jersey, - - - -		129 71
Connecticut, - - - -		67 25
South Carolina, - - - -		60 00
Washington City, - - - -		60 00
Massachusetts, - - - -		16 00
Georgia, - - - -		68 00
Interest and Ground Rent received,		5,260 50
		$9,934 33
The Expenditures have been—		
Renewing Fire Policies,	$255 00	
City taxes on lots, for 1837, - - -	276 70	
Protestant Episcopal Press, for printing,	205 06	
Ordinary Expenses, -	925 43	
	1,662 19	
Interest on Permanent Fund of the Library,	278 00	
Interest on Scholarships,	923 70	
Salaries, - - - -	5,650 00	
		$8,513 89
Leaving a Balance in the Treasury, of - - - -		$1,420 44

E. E.

New York, June 25, 1838. E. R. Jones, *Treas.*

A list of the scholarships, with the names of the students who are their incumbents, was laid before the Board, agreeably to the resolution passed at the session of 1836. Also, a specification of the collections for the Seminary, under the resolution of the trustees, of June, 1837.

The Secretary submitted the following report:

The undersigned respectfully reports, that in obedience to the resolution of the trustees, passed at the stated meeting in June last, a circular, of which a copy is annexed, was prepared and addressed by him to the clergy and vestries of the Protestant Episcopal Church, in relation to collections for the supply of the deficiency of income of the Seminary. The replies, written and verbal, of a favorable character, have not exceeded fifty, about twenty of which were from the Alumni. The amount of collections and contributions will be given in the Treasurer's Annual Report.

H. Anthon, *Secretary.*

The Report of the Dean of the Faculty was presented and read, and on motion, referred to the committee on the state of the Seminary.

The Dean begs leave respectfully to request the attention of the trustees to that part of "chap. vi. sec. 2, second clause," (passed at the last annual meeting,) which declares that "he shall, during the term of his office, be charged with the public religious instruction, and the pastoral care of the students of the Seminary."

At the commencement of the seminary year, which is just expiring, this requisition became, of course, a subject of consideration with the undersigned, on whom the duties of the office of Dean then devolved. He supposes "the pastoral care" to comprehend "public religious instruction," and he had always regarded this pastoral care, even of an ordinary congregation, as a subject of a very serious nature, comprising duties of great interest and importance, not to be undertaken without careful examination and conscientious conviction of duty.

"The pastoral care" of a number of theological students, preparing for the ministry, he could not but consider as a "charge" still more solemn in its character, involving a responsibility than which scarcely any can be greater, and not to be imposed without the consent of the person sustaining the office of pastor.

Still it was the desire of the Dean to meet the wishes of the trustees as far as he consistently could, by giving to the students "the public religious instruction" which the clause referred to contemplates. His own construction of the phrase compelled him to understand it as implying the usual Sunday service and sermon. And he was confirmed in the correctness of this view by the language on pages 155, 156, with which the committee who presented the resolution had thought proper to introduce it, and by an opinion expressed in writing by a Rev. member of that committee. Under this impression, it was at first his intention to meet the students in the Seminary chapel on Sunday mornings for public worship and sermon. Such services had been performed there by Professor Wilson and himself during several years before the Chapel of St. Peter's was built. But a practical difficulty immediately suggested itself. Soon after entering the Seminary, almost all the students became connected with different churches in the city, both as members under the rector, "who exercises towards them the" same "pastoral relation" which he exercises towards the other members of his congregation, and also as superintendents or teachers in the respective Sunday schools belonging to the "Christian congregations" of which they constitute a part. Was it expedient for the Dean to require an attendance which would destroy this connexion? Was it the intention of the trustees that he should do this, and call away the students from duties useful to themselves and beneficial to others, and in which young men preparing for the ministry ought chiefly to be interested? A third service, after the fatigue of Sunday school instruction during the day, appeared to him to be in general neither agreeable nor useful. Embarrassed by these considerations, and unable to discover by private conversation with individual trustees that they had been in contemplation when the resolution was passed, he determined to endeavor to ascertain the sense of the Standing Committee on the intention of the resolution. The result was given him in a written communication, signed by two members of the committee, and stating, "that the matter was made the subject of conversation at the last meeting of the committee, and the opinion was generally and unequivocally expressed, that it was not the intention of the trustees that the Dean should require the attendance of the students on Sunday services in the chapel of the Seminary, but rather that he should see that they were in regular attendance at some parochial church."

Although the Dean was not able to elicit this meaning from the language of the resolution, yet the construction put upon it by the committee strengthened his previous reluctance to adopt a course, which would have required the students to dissolve their connexion with their respective pastors and Sunday schools. He has, therefore, not given "public religious instruction," neither has he considered himself as sustaining "a pastoral relation" to the students. He begs permission to add, that, if this be the meaning of the resolution, it imposes an obligation, to meet which the Dean would find it exceedingly difficult, if not impossible.

Respectfully submitted by

Samuel H. Turner, *Dean of the Faculty.*

The report of the Library Committee was read as follows:—

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The Library Committee respectfully report,

That during the past year there has been expended in the purchase of books, under their direction,

A remaining balance of the portion of the fund for the increase of the library, appropriated to immediate use, - - - - -	$152 00
A remaining balance of the semi-annual interest on the library fund, received July 15th, 1837, after the completion of the repairs of the library, - - - - -	34 32½
From the semi-annual interest on the library fund, received January 15th, 1838, - - - -	106 42
	$292 74½
Leaving an unexpended balance in hand, of - - - -	$73 58

Of the volumes returned as missing in the last report, there have been replaced in the library, two volumes in folio, and ten in octavo and under; completing six of the sets reported as broken.

There have been further added during the year,—*by purchase*, on account of the donation by Messrs. Stuyvesant and Ward, to found a Professor's Alcove: 12 volumes in folio, 1 in quarto, and 9 in octavo and under—in all 22 volumes. (The purchases under that donation are thus completed, amounting in all to 82 volumes in folio, 71 in quarto, and 310 in octavo and under. Total, 463 volumes.)

By purchase, from the fund for the increase of the library, 74 volumes in folio, 85 in quarto, 414 in octavo and under—in all, 573 volumes.

By donations, (of which a list is annexed in schedule A, 6 volumes in folio, 2 in quarto, and 149 in octavo and under—in all, 157 volumes; making a total increase of 94 volumes in folio, 88 in quarto, and 582 in octavo and under—in all, 764 volumes.

The whole number of printed volumes now in the library is, folios 1179, quartos 1041, octavos and under 4555—in all, 6775.

Signed by order of the library committee.

Benjamin T. Onderdonk, *President.*

Attest,

W. R. Whittingham, *Secretary.*

Donations received since last report, (summary of schedule A., see proceedings of 1836, p. 103,) viz. from

Rev. Charles Foster, England, through Bishop Doane, 8 volumes.

Dr. L. Loewe, England, through J. Pintard, Esq. 1 volume.

Rev. Edward Neufville, 7 volumes.

Rev. John Noble, an Alumnus, 10 volumes.

Bishop Onderdonk, of New York, one volume.

Mr. George Sayres, a student in the Seminary, 1 volume.

Mr. T. N. Stanford, 4 volumes, 80 pamphlets.

Mr. Thomas Swords, 3 volumes.

Messrs. Swords, Stanford & Co., 1 volume.

Charles H. Talbot, Esq., through Mr. J. B. Gallagher, a student in the Seminary, one volume.

Miss Van Horne, through Levinus Clarkson, Esq., part of the library of the late Rev. Frederick Van Horne, 76 volumes.

Most Rev. R. Whately, D. D., Archbishop of Dublin, through the Rev. E. M. Johnson, two volumes.

Thomas H. White, Esq., 28 volumes.

Rev. E. W. Wiltbank, an Alumnus, one volume.

Rev. Joseph Wolff, 4 volumes.

The report of the faculty was presented and read, as follows:—

The faculty of the General Theological Seminary beg leave to present to the trustees the following *report* of the state of the institution:

Since the last report twenty-five students have been admitted into the Seminary.

Into the Junior Class, 24—whose names are as folows, viz.

William R. Babcock, on evidence of being a candidate, with full qualifications, in the Eastern diocese.

Thomas F. Fales, on evidence of being a candidate, with full qualifications, in the Diocese of Rhode Island.

D. Hillhouse Buel, Jesse A. Spencer, Charles Aldis, George D. Gillespie, Benjamin W. Stone, Albert D. Traver, William Mulligan, John W. Clark, Freeman Clarkson, D. McIlvaine, William H. Moore, and Stephen Douglass, all on evidence of being candidates, with full qualifications, in the Diocese of New York.

Andrew Bell Paterson, on evidence of being a candidate with full qualifications, in the Diocese of New Jersey.

William White Bronson, George Burcker, and A. Shiras, on evidence of being candidates, with full qualifications, in the Diocese of Pennsylvania.

Martin L. Rogers, on evidence of being a candidate, with full qualifications, in the Diocese of Maryland.

Edwin Geer, on evidence of being a candidate, with full qualifications, in the Diocese of North Carolina.

Louis L. Noble, on evidence of being a candidate, with full qualifications, in the Diocese of Michigan.

Theodore B. Lyman, on evidence of a diploma from Hamilton College, of moral and religious character, and of attachment to the Protestant Episcopal Church.

Fortune C. Brown, on evidence of being a graduate of Union College, of moral and religious character, and of attachment to the Protestant Episcopal Church.

William F. Morgan, on evidence of being a graduate of Washington College, of moral and religious character, and of attachment to the Protestant Episcopal Church.

(*To be continued.*)

SUMMARY.

Episcopal Ordination.—The Rt. Rev. Alexander V. Griswold, D. D., Bishop of the Protestant Episcopal Church in the Eastern Diocese, held an ordination in Trinity Church, in this city, on Sunday morning, the 15th of July, and admitted to the holy order of deacons Messrs. Albert C. Patterson, (lately an acceptable minister of the Unitarian denomination,) and Henry Burroughs, jun., [an alumnus of the General Theological Seminary,] both of this city.

The Rev. John L. Watson, assistant minister of Trinity Church, offered morning prayer, and presented the candidates. Rev. Edward G. Prescott, formerly of this city, and now rector of St. John's Church, Salem, N. J., read the lessons.

The sermon, an eloquent and impressive exposition of the duties of the Christian minister, founded on Colos. i. 7, was preached by the uncle of one of the candidates, Rev. Charles Burroughs, D. D., rector of St. John's Church, Portsmouth, N. H., formerly of this city.

The Right Rev. George W. Doane, D. D., Bishop of New Jersey, and formerly of this city, read the litany and ante-communion service, the gospel, as usual, being read by one of the candidates, (Mr. Burroughs,) and the holy communion was then administered by the Rt. Rev. Bps. Griswold and Doane.

In the afternoon Rev. Mr. Patterson preached in Trinity Church.—*Boston Courier.*

Consecration.—Trinity Church, Clarksville, Tennessee, was solemnly set apart, and consecrated to the worship and ordinances of Almighty God on Saturday morning, June 23, according to the doctrines, discipline, and canons of the Protestant Episcopal Church in the United States of America. Morning prayer was offered by the rector of the church, the Rev. Albert A. Muller, D. D.; the lessons read by the Rev. George Weller, D. D., rector of Calvary Church, Memphis; the sentence of consecration pronounced by the Rev. Leonidas Polk, rector of St. Peter's Church, Columbia, and the sermon preached by the bishop, the Right Rev. James H. Otey, D. D.

Episcopal Acts.—The Right Rev. Bishop Brownell was at Trinity Church, Chatham, on the fourth Sunday after Trinity. In the morning five young gentlemen from the General Theological Seminary, Messrs. William B. Ashley, Andrew H. Cornish, Abel Nicholl, William Payne, and Nathaniel S. Richardson, were admitted to the holy order of deacons.—The Rev. Allen C. Morgan, principal of Cheshire Academy, read the service, assisted by the Rev. Seth B. Paddock, rector of Christ Church, Norwich, who read the lessons. The Rev. Frederick Holcomb, rector of Christ Church, Watertown, preached the sermon. The Rev. William Jarvis of Chatham, and the Rev. Samuel M. Emery, rector of the parish, presented the candidates. In the afternoon of the same day, the bishop administered confirmation. Six persons received that holy rite, who, with the sixteen that were confirmed at Easter, give gratifying evidence of the spiritual state of this important church. The services throughout were very solemn and edifying, and were listened to by a crowded audience. One of Erben's sweetest toned organs, with which the liberality of the parish has recently improved their beautiful temple, added interest to the occasion.—*Chronicle of the Church.*

Fifty-two clergymen in Derbyshire have presented a memorial to the Archbishop of Canterbury, expressing strong disapprobation of the Benefices Plurality Bill. They state that there are five thousand benefices now held in plurality, of which two-thirds are sufficient alone to maintain a clergyman; that the provision which prohibits the holding of livings in plurality which are distant more than ten miles from each other, will "leave the tremendous evil almost untouched," as of the livings at present held in plurality, "nearly three thousand are within ten miles of each other, and above two thousand within five miles of each other.—*Ibid.*

A noble lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, not a month ago, late one Saturday night. "I have brought down for your majesty's inspection," he said, "some papers of importance; but, as they must be gone into at length, I will not trouble your majesty with them to-night: but request your attention to them to-morrow morning." "To-morrow morning!" repeated the queen. "To-morrow is Sunday, my lord!" "But business of state, please your majesty!" "Must be attended to, I know," replied the queen; "and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them *after we come from church to-morrow morning.*" To church went the royal party; to church went the noble lord, and, much to his surprise, the sermon was on "*the duties of the Sabbath!*" "How did your lordship like the sermon?" inquired the young queen. "Very much, your majesty," replied the nobleman, with the best grace he could. "I will not conceal from you," said the queen, "that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it." The day passed without a single word "on the subject of the papers of importance, which must be gone into at length." His lordship was, as he always is, graceful and entertaining; and at night, when her majesty was about to withdraw, "To-morrow morning, my lord," she said, "at any hour you please, as early as seven, if you like, we will go into these papers." His lordship could not think of intruding at so early an hour on her majesty, "*nine* would be quite time enough." "As they are of importance," said the queen, "as they are of importance, my lord, I would have attended to them earlier, but at nine be it."—*Court Journal.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Westchester county.* Sixth Sunday after Trinity, July 22, in the morning, confirmed 8 in St. Matthew's Church, Bedford.

In the afternoon, confirmed 3 in St. James' Church, North Salem.

Putnam county. Monday, July 23, confirmed 2 in Christ Church, Patterson.

Dutchess county. Tuesday, July 24, confirmed 8 in Zion Church, Wappinger's Creek.

Greene county. Festival of St. James, the apostle, Wednesday, July 25, in Trinity Church, Athens, admitted Edward Reed, an Alumnus of the General Theological Seminary, to Deacons' Orders. Morning prayer was read by the Rev. Joseph F. Phillips, rector of St. Luke's Church, Catskill, assisted by the Rev. Alfred H. Partridge, Deacon, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Isaac Pardee, rector of Christ Church, Hudson.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y. 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Hoboken.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 141 Eighteenth.
Smith, Rev Hugh, 97 Nineteenth.
Staunton, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent to the office, 142 Fulton st. by the 25th of each month

CALENDAR.

AUGUST.

5. 8th Sunday after Trinity.
12. 9th Sunday after Trinity.
19. 10th Sunday after Trinity.
24. St. Bartholomew.
26. 11th Sunday after Trinity.

SEPTEMBER.

2. 12th Sunday after Trinity.
9 13th Sunday after Trinity.

NOTICES.

A meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Friday, August 31, 1838, in the Sunday school room of St. John's Chapel, in the city of New York, at 9 o'clock A. M.

The managers are respectfully requested to attend said meeting without further notice. By order

F. H. Cuming,
July 3, 1838. *Secretary of the Board.*

Besides the persons *elected* managers, all others are members of the Board for whom fifty dollars, or more, have been paid.

*** The other Church periodicals will please insert the above until the time of the meeting.

Church of the Annunciation, on Thompson street, corner of Prince street, members of churches temporarily closed are respectfully invited to its seats.

On *Sunday morning*, (to-morrow,) a collection will be made for the benefit of the *Protestant Episcopal Tract Society.* The liberality of the friends of this institution is most earnestly solicited on this occasion, to enable a generous supply of the valuable tracts of the society, to every destitute and feeble portion of our extensive country.

Service by the Rev. Mr. Eigenbrodt, an alumnus of the Theological Seminary.

Trustees of the General Theological Seminary. Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 31st day of August next. The meeting will take place in Trinity Church, in the city of New York, at 6 o'clock, P. M. By order. Henry Anthon, *Sec.*

The editors of the Church papers are respectfully requested to give the above an insertion in their columns.

New York, July 23, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 25th July, has received the following contributions, viz.

A missionary mite from a friend, subject to the order of Bishop Kemper, $2. By the hands of Mr Thomas Browning, treasurer of the New York Bible and Common Prayer-book Society, being a contribution of $50 from the Association of St George's church, N Y, with interest thereon, towards publishing portions of the liturgy in the Mohawk language, $58 87. Total receipts, $60 87

August 1, 1838. James Swords, Treasurer.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838 *Missionary Disposable Fund.*

July 16, Received enclosed in a letter from H V W, $10. July 17, Received a collection made in Emmanuel church, Little Falls, Herkimer county, $12 50. July 17, Received from a friend to missions, per the Rev T Towell, $2. July 20, Received a donation from Mr Charles Fox, $1. July 25, Received a collection made in Zion Church, Pierrepont Manor, $13. July 25, Received a collection made in St Peter's Church, Westchester, $59 01. July 28, Received a collection made in Grace church, Lockport, Niagara county, $8. July 28, Received "offerings of the church" of St Mark's church, Leroy, $50. July 31, Received a collection made in St Thomas' church, Mamaroneck, $11 17. July 31, Received a collection made in Christ church, Morristown, and at Heuvelson, St Lawrence county, $20. July 31, Received a collection made in Christ church, Cooperstown, Otsego county, $8 12. Total receipts, $194 80.

1838 *General Disposable Fund.*

July 9, Received a collection made in St Paul's church Waddington, St Lawrence county, $15 July 20, Received a contribution from St Paul's church, Poughkeepsie, $10. Total, $25

August 1. Benjamin M. Brown, Treasurer.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $10, for the poor from J T H. By the Protestant Episcopal Press, from "M S," $5, for do.

July 31, 1838. Lot Jones, 192 Allen st.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber thankfully acknowledges the receipt of a bundle of a boys' clothing, from Lewis Phillips, Esq.

August 1, 1838. E. B. Kellogg, 401 Hudson street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of $7 50, from collections in Christ church, Cooperstown, N Y.

John W. Mitchell,
Treas. of Gen. Prot Epis. S. S. Union.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N Y. Protestant Episcopal Press, up to August 2, from the following persons, viz.

Dr D S Kimball, remit; S Roberts; Rev H L Storrs; E B Austin, remit; Postmaster, Harrisburg; Rev J W Diller; Joseph Whetham; S R Trevett; Rev Moses Marcus; Rev S R Crane, remit; Postmaster, Warehouse Point.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev David Bigler, Philadelphia, by Union Line; 1 pkge H Van Wagenen, Poughkeepsie, towboat; 1 pkge for Mr Winslow, Jamaica, W I, sent to 31 South st.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot Epis S S. Union during the week ending August 2, from the following persons, viz.

L N Gridley, Hudson, with remit; Rev N E Cornwall, Southport, Conn, with remit; Bell & Entwisle, Alexandria, with remit; Belknap & Hammersley, Hartford.

Packages forwarded by the Episc. S. S. Union, during the week ending August 2.

To Rev J H Nichols, care of A Knapp & Co, Greenwich, Conn, per Greenwich sloop; A S Wilkinson, Cohoes Falls, per Troy towboat.

ST. PAUL'S COLLEGE,
College Point, near Flushing, L. I.

The Rev W. A. MUHLENBERG, D. D,
Senior of the Collegiate Family, and Professor of the Evidences and Ethics of Christianity.
The Rev. F. L. HAWKS, D. D.,
Professor of Rhetoric and Oratory.
The Rev. C. F. CRUSE, D. D.,
Professor of the Greek and Latin Languages.

Professor of Moral and Intellectual Philosophy.
C. GILL,
Professor of Mathematics and Natural Philosophy.
J. G. BARTON,
Assistant Professor of the Greek and Latin Languages.
N. MAY, M. D,
Professor of Chemistry and Mineralogy, and Resident Physician of the Collegiate Family.
L. VAN BOKKELEN,
Secretary, and assisting the Professor of Mathematics and Natural Philosophy.
The Rev J. B. KERFOOT,
Chaplain, and assisting the Professor of the Greek and Latin Languages.

The Professorship of "Hebrew and German, with Jewish and Christian Antiquities," will be filled by the Rev. Dr Cruse, as soon as his place in the department of Greek and Latin shall be supplied by a gentleman expected from the University of Cambridge, England, as the Professor in those Languages The Professor of Moral and Intellectual Philosophy will be appointed as soon as his services shall be required.

J. C. Passmore.—Instructer in the Greek and Latin Languages and History.
M. Mahan.—Instructer in the Greek and Latin Languages and Mathematics.
A. Boorsaud.—Instructer in the French Language.
T. K. Wharton.—Professor of Drawing and Perspective.
W. Herwig.—Instructer in Music.

The first Session of the College will commence on the first Monday in October next.

A Prospectus of the Institution may be had by application, per mail, to the Secretary of St. Paul's College, Flushing, L. I aug4 tf

FEMALE INSTITUTE, COLUMBIA, TENN.
President of the Board of Trust[illegible]
Visiter, Rt. Rev J. H. Otey, D. D.
Rector, Rev F. G Smith, A. M.

Terms for the Session of five months—Payable in advance:

1. Pestalozzian Department, - - - - -	$12
2. Junior Department, - - - - -	$20
3. Senior Department, - - - - - -	$25

Tuition in French, Latin or Greek, $10; do in Music on the Harp, $30; do do on the Organ, Piano or Guitar, $25; Use of Harp or Piano, for practising, $5; Use of Organ or Guitar, $2 50; Tuition in Drawing and Painting, daily lessons, $10: do in Fancy Work of every description, $10; do in the art of Riding, for Boarders at the Institute only, daily exercises, $10; Use of Library of the Institute, $1; Plain Needle Work, Domestic Economy, Calisthenics, Vocal Music, Lectures on Chemistry and Natural Philosophy, and the course on Moral and Mental Philosophy, *without extra charge.*

Board, including washing, lodging, and all contingent expenses, $70.

The Institute is furnished with an extensive Chemical and Philosophical Apparatus, and Lectures will be delivered on the circle of the Physical Sciences The scholastic year of ten months, divided into two sessions of five months each, begins on the first of September. Examinations will be held at the end of each session, regulated by the Board of Trustees.

The Right Rev. Bishop Otey will deliver Lectures on the Evidences of Christianity, Moral Philosophy, and Mental Philosophy including Logic, Rhetoric and Criticism.

The Prospectus of the Institute, in pamphlet form, will be forwarded, on application, to any address.

aug4 4ti

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

WANTED.—A gentleman, experienced as a *Chorister*, and who can produce the best references as to character and capacity, is desirous of an engagement in some Episcopal Church, either here or in one of the eastern or southern cities. The salary must be respectable. A line addressed to "*Chorister*," at the office of the Churchman, will receive immediate attention. aug4 tf

ORGANIST.—An experienced Organist is desirous of obtaining a situation in one of the city or neighboring churches. Address, post paid, *Adolphe Pelletier*, No. 2 Cedar street, or the Prot. Epis. Press, 142 Fulton street.

au 4 3ti

TO TEACHERS OF DRAWING.—An important Female school in one of the Western states, needs the services of a Lady thoroughly qualified in Drawing, Painting, and all the branches of Fancy Work taught in the best Seminaries. The salary will be *liberal*, and the location perfectly healthy. Refer, with written testimonials, (if by mail, post-paid,) to the Rev. Dr. Seabury, or the Rt. Rev. Bishop Onderdonk, New York.

aug4 4ti

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. 28

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St Matthew.* Prepared for the General Prot. Epis. S. S Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

POETRY.

From the British Magazine.

EASTER HYMN.

Jesus is my faithful trust,
The strong rock of my salvation;
This I know, then shall not I
Give myself to exultation,
Howe'er dread the thoughts may be
Which death's night doth cause in me?

I shall now see life, since Christ,
My Redeemer, lives before me;
Where he dwelleth I shall be;
Wherefore then should fear come o'er me?
Christ's our head, will he neglect
His poor members to protect?

I by hope's attracting band
Am to him securely bound;
And in him my faith's strong hand
So fast rooted will be found,
That no horror death doth hide
Shall divorce me from his side.

These my eyes shall clearly know
Him—Redeemer, Saviour, mine;
I myself, no stranger then,
In his love shall rise and shine;
Then the weakness of my clay
Shall be wholly put away.

What doth tremble here and groan
Shall be fresh and glorious there;
Earthly shall I once be sown,
Heavenly shall I reappear;
Natural shall my body wane,
Spiritual I come again.

Are ye members of the Lord?
Take ye heart then, and rejoice,—
Faint not, give no place to fear;
Now ye die—but Jesus' voice
Calls you when the trump shall sound,
Bursting every funeral ground.

Laugh ye at the earth deep-clefted?
Laugh at death and hell descending?
Ye through æther shall be wafted,
Your Redeemer, Christ, attending;
Earth companions—sickness, sighing,
Underneath your feet are lying.

From the pleasures of this earth
Only set your spirit free;
Give yourselves at once to Him
Whose at last ye wish to be;
Graft your hearts there long before
Where ye would be evermore.

MISCELLANY.

ADDRESS OF A RECTOR TO HIS PARISHIONERS.

BY REV. S. F. JARVIS, D. D. LL. D.

(*Concluded from page* 80.)

It remains for me, brethren, only to mention the visitation of our respected diocesan which took place on Whitsunday of last year. As I had been so short a time connected with the parish, I did not think it expedient to present many persons for confirmation. Several catechumens of our Sunday school were sufficiently instructed to be able to take upon themselves, understandingly, the obligations of the baptismal covenant. But they were so young that I doubted whether their stability in the Christian course had been sufficiently tried. I wish all persons who take upon themselves the profession of our holy religion, to count the cost well, that they may not draw back unto perdition. The act of confirmation should be immediately followed by communion. I say immediately, because experience shows us the fatal consequences of procrastination. If young persons come to the communion before they have gone out from the privacies of parental care, into the pleasures and business of the world, they will not only have the best safeguard against its allurements and temptations, but they will also be brought into that immediate and confidential intercourse with their pastor, which will enable him, with more effect, to warn them against the dangers which lurk around their path. I wish, therefore, to have it generally understood, that young persons should receive confirmation about the age of fifteen or sixteen, and should then be admitted to communion. For this purpose the catechumens, when they leave the Sunday school, will come under my special instruction, and attend me once a week, till I think them prepared to be presented to the bishop for his apostolic benediction. I trust that the interesting class who now attend in the manner I have mentioned will have this object in view, and that I may soon have the pleasure of bringing them before the chief minister of God's Church.

And now, my beloved brethren, having touched upon every topic which I think needful to mention on the present occasion, I shall detain you no longer from the annual business of the parish; but with my prayers for your temporal and eternal welfare, 'Commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' Acts xx. 32.

APPENDIX.

When the author delivered this address he had not read the Chronicle of the Church, of April 13. In that paper were inserted the queries of 'A Layman' respecting the practice in some parishes of appointing, in addition to the wardens and vestrymen, a society's committee. In answering these queries, the editor republishes a paragraph from the Chronicle of Dec. 8, 1837, the object of which is to show that '*the wardens* represent the whole body of *communicants*,' and '*the vestrymen* the whole body of individuals attached to the *ecclesiastical society*;' or, in other words, the non-communicants.

I am sure the able editor of that journal will, upon reflection, perceive that the republished paragraph has placed the subject upon untenable ground. It savors of that unscriptural mode of expression so prevalent in our country, which confines church membership to those only who have been admitted to communion.

But every baptized person is a member of Christ's Church; and every such person, when arrived at years of discretion, so as to understand the baptismal covenant, ought to take it upon himself in the rite of confirmation, and then come, as an adult Christian, to the Lord's supper. To be a communicant is his duty; and, unless he brings reproach upon that holy name wherewith he is called, it is his right and his privilege.

The Church expects every man to do his duty. All her services and all her legislation are founded on this expectation. But if she allowed a representation of communicants, and a representation of non-communicants, it would be a representation, in fact, distinct from each other of those who do, and those who do not, fulfil their duty. It would be giving a legislative sanction to that separation which the Church censures, and for the removal of which she entreats and prays.

The laws of this state are framed upon the Congregational or Independent platform. Their language, therefore, is at variance with ours. The term *society*, which we employ only to denote that one body of which Christ is the head, namely the Church Catholic, they employ to denote a single congregation, or what we mean by the term parish; and instead of wardens and vestrymen, they speak only of a society's committee, a mode of expression wholly unused by us. This gave rise to some difficulties, and diversities of practice, in our congregations. Some began to call themselves societies, and to elect a society's committee instead of wardens and vestrymen. Others, unwilling to depart from the usages of the Church, elected two sets of officers; the one, as wardens and vestrymen recognised by our institutions; the other, as society's committee, recognised by laws of the state. This rendered parochial business complicate, and was in fact an abridgment of our religious liberty. For this reason, as the author presumes, for he was then absent from the country, the ninth canon was passed in 1830, the object of which appears to be to reconcile the practice of the Church with the provisions of the statute, by declaring that the wardens and vestrymen do in fact constitute the society's committee.

Where is our boasted religious freedom, if we are not permitted to regulate our own concerns in our own way? Why must we be compelled to adopt the language of Congregationalists? And why may not a law be passed expressly for our accommodation, as was done in the State of New York—a law for the incorporation and due regulation of all congregations attached to the order and discipline of the Protestant Episcopal Church? Formerly, indeed, this was rendered impossible by the deep-rooted prejudices and powerful influence of what was then familiarly known as 'the standing order.' But now that greater religious liberty exists, and a more liberal and just policy prevails in this state, it seems desirable that an act of the legislature should be obtained for the recognition by law of our peculiar organization. With this view, it may not be amiss in this place to give a brief explanation of the term *vestry* and *vestrymen*.

VESTRY, VESTIARIA,

Means primarily, the room adjoining the church, where the priests' garments and the sacred utensils are kept.

2. As it was the place where all parish meetings were held, which meetings were said to be '*in vestry assembled*,' the word came to signify in a secondary sense the parish meeting itself.

3. As the custom was introduced of appointing at these meetings, a select number of men to act as assistants to the wardens in the discharge of parish duties, the persons thus selected were called vestrymen.

In the English constitutions and canons ecclesiastical of 1603, 1 James I. these vestrymen are called side-men or assistants; and as the English practice, from which ours is derived, is regulated by these canons, it will conduce to the clearer understanding of our subject, if we introduce here those which relate to it.

CANON LXXXIX.

The Choice of Churchwardens and their account.

'All churchwardens or questmen in every parish, shall be chosen by the joint consent of the minister and parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one, and the parishioners another; and without such a joint or several choice none shall take upon them to be churchwardens: neither shall they continue any longer than one year in that office, except perhaps they be chosen again in like manner. And all churchwardens at the end of their year, or within a month after at the most, shall, before the minister and parishioners, give up a just account of such money as they have received, and also what particularly they have bestowed in reparations and otherwise, for the use of the church. And last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next churchwardens by bill indented.

CANON XC.

'The choice of Sidemen, and their joint office with Churchwardens.

'The churchwardens or questmen of every parish, and two or three or more discreet persons in every parish, to be chosen for sidemen or assistants by the minister or parishioners if they can agree, (otherwise to be appointed by the ordinary of the diocese,) shall diligently see that the parishioners duly resort to their church upon all Sundays and holydays, and there continue the whole time of divine service; and none to walk or to stand idle or talking in the church, or in the churchyard, or the church porch, during that time. And all such as shall be found slack or negligent in resorting to the church (having no great or urgent cause of absence) they shall earnestly call upon them; and after due monition (if they amend not,) they shall present them to the ordinary of the place. The choice of which persons, viz. churchwardens or questmen, sidemen or assistants, shall be yearly made in Easter week.'

As frequent parish meetings were inconvenient, the business of the parish was gradually abandoned to these 'select vestries,' as they were called, consisting of the wardens or questmen, and the sidemen or assistants. These accounted to the parish, through the senior warden at the annual meeting in Easter week. Hence the phraseology, at first applied to the parish at large, came to be restricted to the meetings of these select vestries; and the business of the parish instead of being conducted as formerly by 'the rector and parishioners in vestry assembled,' came to be conducted, except in Easter week, by 'the rector, churchwardens, and vestrymen, in vestry assembled.'

Our practice differs from the English, as it will be readily seen, just as the position of our Church with respect to the state, differs from that of the Church of England. There the churchwarden, or, as he was anciently called, the churchreeve, is a civil as well as an ecclesiastical officer, and is bound to keep the peace of the church within his parish, just as the sheriff or shirereeve is bound to keep the peace of the shire. A parish is a territorial district having but one parish church, at which all the inhabitants of the parish were formerly required to attend, unless where the parish was too populous; in which case chapels of ease were allowed. But still there was but one rector and two churchwardens; the number of sidemen or assistants being probably increased in proportion to the extent of the duties to be performed. The progress of dissent in England has doubtless introduced modifications of practice. Such, however, was the original design of the system.

Here, on the contrary, we have no territorial limits but those of towns or townships. The ecclesiastical polity of the Puritans, however, though it differed in name, was very similar to that of England. There are probably persons still living, who remember the officers with white wands, who stood in the streets of Boston to see that there were no loiterers on the Sabbath day, but that all should go reverently to and from meeting. Separation in this country has produced the same effect as dissent in England. The different denominations, being equal in the sight of the law, are left to manage their own concerns agreeably to their own rules. They have jurisdiction within their own precincts and there only. Among us, therefore, the wardens and vestrymen have, in conjunction with the rector, the oversight of all things appertaining to the well-being of the parish or congregation. They constitute the parochial legislature; and, in perfect conformity with our civil institutions, they are responsible to their constituents, and eligible annually to their office.

From the British Magazine.

CHURCH FASTING AND TEMPERANCE SOCIETY.

Sir,—While the practice of fasting has, at all times, been recognised by our Church, and has been advocated by her greatest divines, it has of late years fallen into too general disuse, partly owing to the dread of Popery having made us suspicious of the practice of the Church of Rome, partly because the clergy have neglected to call public attention to it as an ordinance of the Church of Christ.

I have not, however, taken my pen for the purpose of advocating the general principle; that has lately been done with a strength of argument, and an earnestness of persuasion, which cannot be improved upon by more than one able member of our Church. My object is to offer a few considerations to those of my brethren in the ministry, (who, while they feel, as far as they are themselves concerned, the importance and benefit of the practice, yet feel a delicacy in bringing the subject before others,) calculated to overcome their objections to speaking publicly of it to their people.

It was while reflecting whether I ought myself to introduce the subject to my congregation at the beginning of Lent, and while feeling the greatest reluctance to touch upon a point which I had never hitherto alluded to in public, that it occurred to me, that while the clergy, with the authority of the Church, and the example of the wise and good of every age to support them, were fearful of making a requirement so likely to be unpalateable to their flocks as that of fasting, other men, on grounds not necessarily religious, took hold of this very means to produce a change in the bad habits of the lower classes, and have extensively applied it as a remedy to the desolating practice of drunkenness. The remedy proposed by the advocates of the Temperance Society—a remedy agreed upon, and responded to, by thousands and tens of thousands in this country and in America—was *fasting*; not fasting at set seasons, or for a religious purpose, but fasting altogether from what, to very many, formed a large proportion of their daily consumption; the loss of which, too, would be felt more than perhaps any thing else in the shape of meat or drink. To this yoke tens of thousands have cheerfully submitted, and, notwithstanding its rigor, (so much greater than that of any ordinance of the Church,) have continued to bear it, and no doubt have, in many instances, derived great benefit from it. The exercises of self-denial, in one particular, has had a wonderful effect upon their whole manner of living. Many thoughtless spendthrifts who were in the habit of squandering their earnings on drink, and so robbing their families of their proper support, while they were ruining their own health and character, have, through this means, become frugal, careful, and industrious; their families have rejoiced in the change, and unite in blessing the Temperance Society. Do I, therefore, advocate this society? No, Sir; far from it; on the contrary, I should be inclined to consider it really calculated to undermine Christianity by substituting something else in the place of the Gospel of the grace of God as a remedy against sin. But while we regard the Temperance Society with fear and suspicion, there is no reason why we should not learn a lesson from it. And I do think that the success that has attended it does prove that the humbler classes of the community would not feel so opposed as we imagine to the Church's rule of fasting; and that the self-denial thus voluntarily undergone, in obedience to the advice of their spiritual teachers, would be attended with many happy effects; and amongst these, perhaps, not one of the least would be, a closer attachment to that Church, and that ministry, to whose teaching they gave such substantial proof of regard and reverence.

Many persons have been satisfied, and I myself have been of the number, by replying to all advocates of the Temperance Society, that the motives which the Gospel furnishes are the only weapons which it is lawful for Christ's ministers to use against sin, whatever shape it may assume; and that, consequently, there is no authorized means of deterring men from the crime of intoxication than is weekly employed by the clergy in the services of the sanctuary, and in the admonitions and warnings which they have an opportunity of giving individually to their people in the course of their pastoral visits. Now, Sir, while I think this is in a great measure true, it may be that it is not the whole truth. Does the Church provide her members with no other weapons wherewith to fight against sin, the world, and the devil, than the ordinances of the house of God? I think she does. I think she prescribes a remedy exactly suited to the case in point, and yet a remedy untried and neglected. She would subdue intemperance and every other fleshly lust, not only by addresses to the understanding, but by disciplining the senses—by laying divinely-appointed restraints upon our animal nature. She knows that man is made up of two parts, body and soul; that between these there must be always a struggle for the mastery. To the end that the flesh may be subdued to the spirit, our divine Master has taught us, both by example and precept, to join fasting to prayer, that by statedly denying ourselves some accustomed indulgences, as a religious duty, and as means to an end, we may the better learn to curb our desires in the hour of temptation.

When I hear the great apostle of the Gentiles saying, "I keep under my body, and bring it into subjection," I cannot but feel a fear lest we have been "wise above that which is written," and have been the occasion of great mischief to our flocks, by refraining from enjoining upon them a practice ordained by our Church, according to the authority committed to her, sanctioned by our Lord and his apostles, and universally observed in the purest days of Christianity.

Instead of associating fasting with the abuses of the Church of Rome, should we not have taught our people that it does not consist in exchanging one sort of food for another—as, for example, substituting fish for flesh on certain days—but in denying ourselves, by laying a restraint upon our appetites, that by practising self-command when danger is far off, we may the better be able to exercise it when danger is near. Few yield to the vice of drunkenness under the idea that there is nothing wrong in it, but because the temptation to strong drink overcomes their weak resolution. Now, what I would humbly suggest to my brethren whose charge lies principally amongst the poor, and who have to lament the sad prevalence of intoxication, is, that they would endeavor to apply the remedy of religious fasting to this evil; that they would lay before their people the importance and efficacy of this means of subduing their irregular desires and appetites, and earnestly recommend to those who have found strong drink their snare, to refrain wholly from it on the fast days appointed by the Church. Perhaps it would be sufficient to mention every Friday to be observed in this way; its being the day on which our Saviour was crucified would furnish a reason sufficiently plain for the meanest capacity to comprehend why that day in particular should be thus kept. Abstinence in this particular would perhaps be a sufficient demand to work upon the working classes; and it would be no small act of self-denial. The regular recurrence of this weekly fast, and the opportunity thus afforded of exercising self-restraint, would, I feel persuaded, through God's blessing, fortify the mind against temptation more than the most awakening sermon, and nerve it with a resolution never felt before, to fight manfully against the world, the flesh, and the devil. While thus prepared to resist the enemy, they will have the comfort of thinking that they are not following a scheme of man's contrivance, but are simply acting in obedience to the Church, and walking in the steps of their pious forefathers. This last I conceive to be a point of no small importance. Much of the vigor with which we follow up any counsel depends upon the source from which it comes. The rules which the Temperance Society enjoins have no higher sanction than that which man has given them. It is the frequent failure of engagements entered into to maintain temperance that has driven its members to total abstinence; and not a few who have taken such vows upon them have felt the yoke too heavy, and have cast it off altogether. In all such cases there is great reason to fear that "the last end of such men is worse than the first." This, however, is only what was to be expected. Voluntary undertakings, the suggestions of man's wisdom, can never have the force of efforts made in obedience to the commands of God, and in a spirit of submission to his Church. Every individual effort of the latter kind brings its blessing with it, while it goes to confirm a habit of doing right; while practices of a painful nature, undertaken at man's bidding only, will always lay us open to the rising thought, "Who hath required this at thy hands?" But, Sir, I have already extended this letter too far, and must conclude, earnestly hoping that some of your correspondents may take up this subject, and treat it as its importance deserves. We are daily seeing great names added to the list of the supporters of the Temperance Society; and there is need of having its true character and ultimate tendency exposed. I think the Church has shown "a more excellent way" for the cure of this evil of drink, and it is time to make trial of it. If any suggestion that I have thrown out remove one obstacle out of the way of a return to the observance of a church ordinance, it would afford unspeakable satisfaction to your correspondent.

From Proceedings of the Board of Missions.

NORTHERN MISSIONS.

MAINE.

Bangor,	The Rev. N. Hoppin.
Augusta,	Vacant.

An application, made by the Episcopalians of Bangor for a missionary, was answered by the appointment of the Rev. Mr. Hoppin in October last. The parish is much involved in debt for their church. It was hoped that arrangements, for their relief, would have been effected before this time; and thus a serious obstacle to the outward prosperity of the Church in Maine be removed. While no change of this kind has yet been made, the missionary reports that the congregation is increasing; that greater seriousness is apparent; and that the services of the sanctuary awaken deeper interest.

The committee have, in former reports, stated the importance of Maine as missionary ground.

NEW HAMPSHIRE.

Concord,	The Rev. P. S. Ten Broeck,
Drewsville,	Vacant.

The latter of these stations was supplied with services by the Rev. E. A. Greenleaf, as missionary, till recently. In the former, the monthly missionary meeting has been regularly held. At both these stations the Church is feeble, and her progress has been slow.

MASSACHUSETTS.

Cambridge,	The Rev. T. H. Vail.
Nantucket,	The Rev. M. Marcus.

The committee were, more especially, induced to aid in the support of a clergyman for a short time at Cambridge, in order that the young men from remote parts of the country belonging to the Church, and pursuing their studies in that town, might have an opportunity of attending our services. They hope the necessity for such aid will not long exist. The congregation, which is increasing, has thirty students of the university among their number.

Services have been commenced at Nantucket under circumstances which seem to promise the speedy establishment of the Church on that island. The attendance has been very large, and it is confidently anticipated that a permanent congregation will be soon gathered.

DELAWARE.

Dover,	Vacant.

The committee have no additional information to communicate to the Board, respecting this station.

OHIO.

Peninsula,	Rev. A. Bronson.
Springland,	Rev. H. Payne.
East Liverpool,	Rev. W. Mitchell.
Maumee city,	Rev. B. H. Hickox.

The Rev. Mr. Bronson's sphere of labor is limited; but the cause of the Gospel seems to have made some progress. A small church has been begun; and indications of spiritual improvement have been manifest during the last quarter.

The missionary at Springfield has been encouraged by the large increase of his congregation, and the greater seriousness which prevails. The efforts, for the erection of a church, have been retarded a year by the state of the country.

A church is nearly completed at East Liverpool, to which place the missionary of that station confines his chief attention. It is a year and a half since he first began his labors there, on new ground, and the results are very encouraging.

At Maumee city, a small chapel was erected soon after the arrival of the missionary in June last; and much zeal has been displayed for the establishment of the Church. An effort is now making to erect another larger chapel in a different part of the town. A gentleman has given property to the parish of considerable value, and also property for the endowment of a female school, to be under the management of the vestry. With a little more unity of effort, it is probable that the Episcopalians at this station would now be able to support the ministrations of the Gospel.

The Rev. Mr. Quinan having resigned his appointment as missionary at Rome, the station, though one of promise, has been discontinued; from a conviction on the part of the committee, that, in order to meet some of the stronger claims of the states farther west, their expenditures in Ohio must not be increased.

"THIS DO IN REMEMBRANCE OF ME."

Who could resist such an appeal? who disobey such a command? More than eighteen centuries have passed away since in that upper chamber, in some obscure house in the city of Jerusalem, the words which conveyed the request were spoken by that lowly sufferer to his broken-hearted followers; and is it too much to say, "That their sound is gone out into all lands and their words into the ends of the world?" From that night to the present hour, all ranks, all classes of Christian believers have united in fulfilling this last request of their Redeemer. Century after century has passed away, the monuments of human greatness have mouldered into dust, the laws inscribed upon tables of brass have perished, dynasties and empires have risen and fallen, and are forgotten: and these few simple sentences; this short, affecting memorial, has outlived them all: never obliterated, never even suspended, no single week, we might perhaps with truth assert, no single day, has ever yet passed by, which did not witness some little assemblage of the followers of the Redeemer, "doing this in remembrance of him;" and thus, as the opostle says, "showing forth the Lord's death till he come."—*Rev. Henry Blunt.*

CHURCH ORGANS.—For sale two new Church Organs of the following contents, the largest one contains in the Great Organ, the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th, 15th, Flute and Trumpet. Swell Organ has the following Stops, viz. Open Diapason, Stop Diapason, Principal, Cornet and Trumpet. Swell Bass consists of Open Diapason, Stop Diapason, and Principal; there is also an Octave and a half of pedals, coupled to the Great Organ, also a coupling stop, to connect the Swell with the Great Organ Keys. The above Organ stands 21 feet high, 12 feet 10 inches wide, and 6 feet 10 in depth, with a pine case painted mahogany color, with a handsome gilt front.

The smaller Organ, contains the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th 15th, Flute and Trumpet, with a swell on one set of Keys, it also has 5 composition pedals, with an Octave of independent Sub Bass with pedals to correspond, enclosed in a handsome mahogany case, it stands 15 feet high, 8 feet wide, and 5 feet deep. Committees of churches, and persons in want of first rate warranted instruments, are invited to call and examine the above, at the Organ Factory, No 154 Sixteenth street, between Seventh and Eighth Avenues. jy21 3t* J. Jackson & Son.

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Uuiversal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D. D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of bindingshould be addressed to the Protestant Episcopal Press, 142 Fulton street. Sherman & Trevett.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12 tf

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated asa tract. Address Sherman & Trevett, 142 Fulton-street, New York.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. Rowland, Treasurer, 55 Water street. j 16 1m

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque*.

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm Ellis. London 8vo., *Turkey morocco*.

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding*. A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque*.

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A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

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